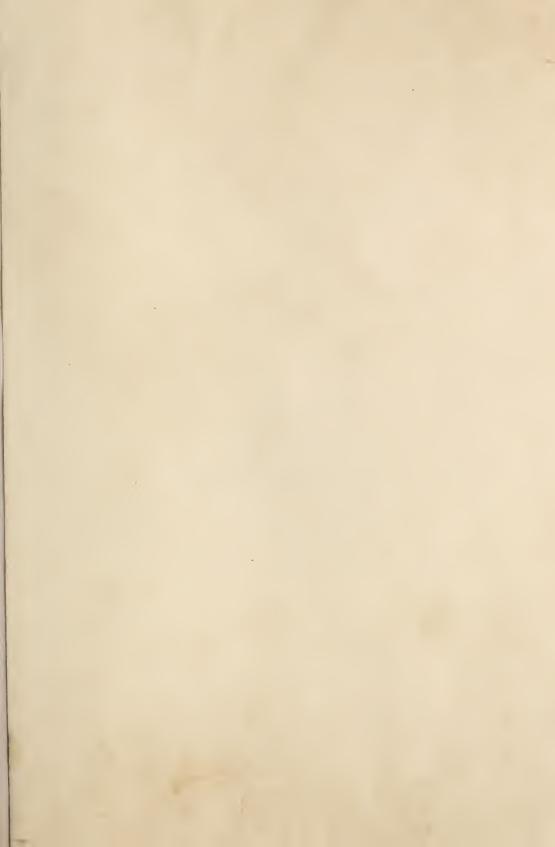
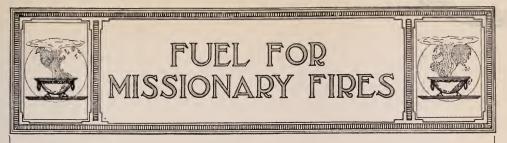


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I. Japan, tho much in advance of other Asiatic countries in education of women, still provides schooling for only one-third as many girls as boys. Christian mission schools supply some of this lack, but the great need in Japan is for a Christian university for women. (See page 505.)

2. The nature of Mohammedanism and the Moslem idea of a "Holy War" is shown in the recent murder of 750 Christian men in one Persian community by the Turks and Kurds. In another village, under the same "Holy War," every Christian woman and girl from seven to seventy was deliberately and brutally attacked. (See page 522.)

3. One thousand miles by dog-sled in the bitter cold of the arctic winter twilight, and for twenty-nine days fighting a blizzard, is the experience of an American missionary in Alaska, visiting his Eskimo parishioners.

(See page 527.)

4. Christian Indians by their votes helped to make Oregon a prohibition State. The good Indians are live Indians—spiritually and physically. (See page 530.)

5. A missionary's support costs about \$1,000, but \$500 additional, invested in a motor-car, will double the efficiency of an evangelistic missionary in

Korea or Japan. (See page 525.)

6. The China Inland Mission, which was founded only fifty years ago, and never makes direct appeals for men or money, now has over 1,000 missionaries and 1,700 paid Chinese workers in 227 stations in China. Over 50,000 Chinese have been baptized in this mission since it was started in 1865. (See page 494.)

7. The Home Missions Council of North American churches is working out a plan of cooperation for Christian work among immigrants. This includes the specialization of each denomination in work for certain nationalities, and union training-schools for workers. (See page 519.)

8. Since the Papuan language contained no word to designate a spiritual

God, the missionaries had to coin one. (See page 541.)

9. Do you know that there are thousands of head-hunting citizens of the United States? These are the Igorrotes, in the Philippine Islands. Now they are for the first time reading St. Luke's Gospel in their native tongue. (See page 541.)

10. Less than 100 years ago the Hawaiians were all savages. Last year the American Board received from the native churches there nearly \$8,000

for its missionary work. (See page 544.)

11. A devoted native pastor in India has won several Brahmins to Christ by his consecrated letter-writing and his prayers. (See page 549.)

12. The enthusiasm of the Russian people for the Bible is one of the striking features of war times in that great land dominated by the Greek Church. (See page 546.)

MEMBERS OF THE CHINA INLAND MISSION COUNCIL, SHANGHAI, IN 1905 J. J. Coulthard J. F. Broumton\* J. W. Stevenson \*Deceased.

D. F. Hoste Dr. Howard Taylor A. R. Saunders J. Hudson Taylor\* J. J. Meadows J. S. Helmer

G. T. Fiske

### THE



# MISSIONARY REVIEW



## OF THE WORLD



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# M SIGNS - OF - THE - TIMES M

#### TWO WORLD-CONFLICTS

NEVER in the history of world have men realized more thoroughly the truthfulness of the saving that we know not what a day may bring forth. One after another the nations of the world are being drawn into the deadly conflict, as helpless rafts drift into the vortex of a maelstrom. With each side accusing the other of responsibility and aggression, Germany and Austria fight against Great Britain, France, Serbia, and Russia with schrapnel and bomb, gas and machine-gun, aeroplane and airship, battleship and submarine. One by one, other nations have become involved—Canada and Australia, Japan and India, Turkey and Persia, and now Italy has entered on the side of the Allies. Any day may see the war-cloud spread to include Greece, Bulgaria, and Rumania, Holland, Norway, Sweden, and Denmark. The "innocent bystanders," who seek to remain neutral, have not escaped unscathed. China is suffering in Shantung and in the insistent demands of Japan. Islands of the sea have been captured; Turkish Arabia and Persian frontiers have been scenes of battles and massacres, and Africa is a battlefield wherever German and British forces are within reach of one another.

The United States of America, whose Christian President has earnestly sought to maintain neutrality and friendly relationships with the belligerent nations, has suffered to such an extent that the possibility of preserving peace becomes more and more uncertain. With commercial houses supplying arms to belligerents, the feeling of animosity grows more tense; the sinking of American steamers by German submarines, the loss of defenseless women and children by the sudden sinking of the

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

transatlantic passenger ship, the *Lusitania*, and the stirring up of war-like sentiments by hot-headed newspapers and public men—these and many other incidents that crowd on one another day after day seem to be forcing the inhabitants of the earth onward to a world-wide catastrophe of which only God can foresee the outcome.

In such an hour of hatred, fear, and uncontrolled human passion and rebellion against God, it is well for Christians to follow the direction of the Almighty Creator and Ruler of the Universe Himself: "Be still and know that I am God." Nothing else can bring peace and assurance to the troubled soul. In the midst of war and rumors of wars, famines, pestilence, and earthquakes, when we are hedged around by walls of steel, we can still look up and know that in the end, God will prevail. His love and truth must conquer, and none can injure the life that is hid with Christ in God.

War, which seeks to settle disputes by force of arms, is an atrocity. It may be necessary at times, but it is due to the barbarism that still lingers and at times runs riot in the human race. Most heart-sickening documents are the reports of Viscount Bryce on the inhumanities practised in Belgium, and the lurid pictures of bestial cruelty pictured by Rev. Robert M. Labaree, showing the course of the Jihad in Persia. And the half has not been told; only one side has been heard from, and while the other may not be so black, and the final verdict may temper hasty conclusions, still the final verdict must be: "War is an atrocity."

A use of force may at times be

necessary, but never for selfish purposes or for the upholding of personal dignity. "Power belongeth unto God," and only God who gave life has the right to say under what circumstances life shall be taken away.

There is a war which is righteous, and it is one which can enlist all a man's courage, all his resources, all his self-sacrifice—it is the war against evil, the campaign for the conquest of the world by Christ; the overcoming of falsehood by truth, of hatred by love, of selfishness by selfsacrifice. Was there ever a time since the crucifixion of Christ when the fruits of unbelief and rebellion against God were more manifest and when men should be so ready to turn to Him in whom alone there is forgiveness of sins and who alone has revealed the way of Life?

"Be still, and know that I am God."
"Neither is there salvation in any
other"—than in Jesus Christ.
"Follow thou Me."

### INTERNATIONAL MESSENGERS OF PEACE

MISSIONARIES and merchants, foreigners and citizens, in Japan and America, who are interested in furthering peace between the two nations, recognize the value of such embassies as that of Dr. Shailer Mathews and Dr. Sidney Gulick to Japan this year. They went out as representatives of the American Christians sent under the auspices of the Federal Council of Churches of Christ in America.

Dr. Mathews made about one hundred addresses in a dozen of Japan's leading cities and was accompanied usually by Dr. Gulick, who, as a former missionary, was at home be-

fore a Japanese audience. Interviews were accorded them with government officials from Premier Okuma down to local mayors and councilmen, with editors, lawvers, bankers, preachers and plain citizens. The Missionary Conference of Central Japan voiced the universal sentiment in its formal vote requesting Drs. Mathews and Gulick "to use their influence with the Federal Council of Churches of Christ in America to send, whenever feasible, a second commission to continue the timely work so well begun by this its first commission."

The Commercial Commission from China now visiting the United States with a view to fostering closer commercial relationships between the two great republics, is also cementing friendship. The Chinese secretary declared that they favor not only an "open-door" policy, but an "open-heart" policy as well. Such a policy, if honestly followed, would be in harmony with the Spirit of Christ, and would develop friendship between the nations.

## AGREEMENT BETWEEN CHINA AND JAPAN

I T is encouraging that at least a temporary agreement has been made between the great Republic of China and the small but aggressive and powerful Empire of Japan. The real character of the demands of the latter are represented differently by the representatives of the two nations, but the demands upon China were apparently so unfavorable to the future of the Republic that the missionaries sent a strong protest to the American Government. This protest is not made public, but it was

actuated, not by unfriendliness to Japan, but by consideration for the interests of a large but comparatively defenseless nation.

The Japanese demands, as finally agreed to by China, seem to include: (1) Japan's succession to Germany's privileges in Shantung; (2) a similar succession to former Russian rights in Southern Manchuria; (3) a preference given to Japan in railway construction and control in Manchuria. and in the selection of foreign advisors; (4) joint industrial enterprises and special privileges in Mongolia; (5) Japanese control of the Han-yen-ping coal and iron mining corporation; (6) agreement not to alienate any more coastwise territory in Fukien in China to foreign powers, and to refuse them right to build shipyards and coaling-stations, or military establishments in Fukien province; (7) the right to conduct Japanese-Buddhist missions in China is left open for further discussion.

War between the two countries is for the present averted, and we trust will be entirely prevented. If the treaty is just, and not humiliating to China, friendship between these two countries will increase: otherwise, friction must inevitably threaten the permanent peace of Asia. Japan may be seeking to develop a "Monroe Doctrine" for Asia, and desiring nothing more than to keep China from yielding preferential privileges to American and European nations, and an opportunity to develop her own industries without danger of future loss. China, with over 400,-000,000 population, is potentially the greatest nation in the world. There is need to make her a Christian, friendly, peace-loving, harmonious nation, without any old scores to settle when her strength is developed and trained. "Righteousness exalteth a nation, but sin is a reproach to any people."

#### THE JAPAN CAMPAIGN TO DATE

THE first year of the three-year national evangelistic campaign in Japan has passed with marked success, under the direction of a joint committee of missionaries and Japanese Christians. The campaign, which was designed to reach not , simply the larger cities, but all parts of the country and all classes of the people, has endeavored to bring about first a revival of spiritual life and evangelistic fervor in the churches, and then a widespread presentation of the Gospel to the entire non-Christian community.

On the 13th of April a banquet was given by the Tokyo Committee of the campaign, at which over 250 government officials of high rank, prominent citizens of Tokio and other leaders were present. Not only have the newspapers generally given cordial recognition to the work, but the visiting speakers have been invited to address schools, workmen in factories, business men, soldiers, postal clerks, and railroad employees. At nearly every place, successful meetings for women have been held. The attitude of the public toward the Christian movement has been sympathetic and friendly, as is shown by these various open doors and by the large attendance at the public meetings.

Count Okuma was present at the banquet in April, and spoke as follows:

"The history of Protestant missions in Japan for the last fifty years, has been singularly free from sanguinary conflict and cruel persecution, which have characterized the spread of Christianity in most other countries. This was due to the fact that Western missionaries brought arts of peace to this country, as did Buddhist priests from China and India, twelve centuries ago, and appealed to the intellectual and governing classes first. Christian influence on the Japanese, therefore, could not be adequately gaged by the numbers of converts made, however encouraging they might be, for social, political, philanthropic, and other institutions more or less embody the spirit and ideals of the teaching of Christ. The United States of America and Japan are almost the only countries where true liberty of conscience is strictly guaranteed. For social reform in its several branches, modern Japan is particularly indebted to the joint efforts of foreign missionaries and Japanese Christians; above all, the eternal woman problem has been solved, satisfactorily, once and for all, after Indian philosophy and Chinese ethics had struggled in vain, for three thousand years, to find a right place in society for woman. These latter failed because they indulged in academic speculation, while Christianity recognized universal human nature, and treated both sexes as a complement of each other, instead of as superiors and inferiors."

One of the results of the first year of the campaign is that almost ten thousand persons took their stand for Christ.

#### RELIGIOUS INSTRUCTION IN KOREA

M UCH of the secular as well as the religious instruction in many districts in Korea has been in the hands of the missionaries. They have trained thousands of the people not only in the religion of Christ and

the Bible, but in sciences, history and other secular subjects and industries. Now that the Japanese Government has taken over the peninsula, they propose to standardize the educational system according to the Japanese model. This is not to be wondered at, but it may mean a revolution in missionary methods, if not an abandonment of many of the mission schools.

The main features of the Japanese program that will affect the recognized mission schools are (1) the curriculum and teachers must be approved by the Japanese, and (2) religion must not be taught in the schools, nor must compulsory religious exercises be held.

Mr. Sekiya, Director of the Japanese Educational Bureau, has made the following statement:

"In conformity with the instructions of the Governor-General efforts have been put forth by the educational authorities to develop education in Chosen. No distinction whatever was made between religious schools and secular schools in the endeavor to induce them to conform to the spirit of national education of the Empire. Absolute freedom is, of course, assured to the people of Japan and Chosen with regard to religion, but at the same time it is the principle governing education in Japan to separate religion from education. This was clearly mentioned in the Governor-General's proclamation relating to education in Chosen, and in Government or public schools, as well as schools under control of educational bodies, laws have prohibited the giving of religious education or the observance of religious ceremonies.

"Time has now come to effect the separation of religion and education more clearly than ever in conformity with the principle of education in Japan, and fix the qualifications of teachers, who are the principal factors in education."

In a word, the aim of the revision of the regulations for private schools is to bring about unity of the national educational system as well as to adjust the curricula of schools in general. As a result, in schools other than purely religious or of a certain special kind, religious teaching has been excluded.

In view of the inconvenience that may be caused to managers of schools and students, should the revised regulations be immediately enforced, the authorities have allowed ten years' grace, in the course of which private schools are required to change or adjust their systems so as to conform to the revised regulations.

## KIKUYU CONTROVERSY AND COOPERATION

THE Kikuyu conference in Africa, two years ago, brought together the missionary workers of the Church of England in Uganda and the Nonconformist Christian workers of the neighboring territory. The conference threatened disruption in the Church of England. The matter was referred to the Archbishop of Canterbury, who has now announced the decision of the "consultative body" of the Lambeth Conference.

Archbishop Davidson says that the Kikuya conference, at which terms of cooperation and division of territory, in view of the aggressive Mohammedan propaganda, were agreed upon among the English-speaking

missionary agencies of Eastern Africa, and which was followed by a communion service in which two bishops of the Anglican mission took part, was admissible as an action in emergency, but should not be taken as a precedent. He argues at length that "federation" is more than "cooperation," tho falling short of "corporate reunion." For such a "formal and quasi-constitutional federation" as that proposed in British East Africa something more than local sanction is needed. The matter should be submitted to the Lambeth Conference. The archbishop sees nothing subversive of Church order in welcoming recognized ministers of other churches to preach at Anglican services. He further says that it is legal and proper for Anglicans on occasion to invite Christians of other non-Episcopal communions to share in the celebration of the Eucharist, but that on no account must Episcopalian Christians accept the communion from the hands of non-Episcopalian ministers.

The Archbishop recognized the fact that the conditions which the missionaries who attended the Conference are facing are unprecedented in Christian history, and that the missionaries must have, therefore, large freedom of action, that in each country the native church must define its loyalty to Christ without perpetuating the historical differences marked by the missionaries who have brought the message to them.

Cooperation between missionaries of various denominations is inevitable. It is in operation in Japan, China, India, and elsewhere, and it is imperatively needed in Africa. The Archbishop of Canterbury does not

commit himself, but shows that, as head of one of the most conservative churches in the world, he recognizes that conditions must dictate missionary policy in all foreign countries.

### COOPERATION ON MISSIONS IN LATIN AMERICA

FOLLOWING the decision of the Archbishop of Canterbury on the Kikuyu Conference controversy in the Church of England, it is interesting and encouraging to note that at the May meeting of the Board of Missions of the Protestant Episcopal Church, the question of official representation at the coming missionary conference at Panama was taken "from the table" where it had been placed at the previous meeting, and the following resolution was passed:

"That the Board of Missions, having learned of the plan to hold a conference in Panama, in 1916, on missionary work in Latin-America, on the same general lines as the World Missionary Conference Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes any of its officers who may be asked to do so to serve upon committees in connection with the conference, and to take such other steps in the preparatory work as they may think desirable; provided, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America."

The interest of all Protestant Christians in missions to Latin Americans is dictated by a desire to win men to Christ wherever they are without a knowledge of the Gospel or are living in opposition to the teachings of our Lord.



## COMING EVENTS



#### July

June 25th to July 4th—Missionary Education Movt. Conf., Blue Ridge, N. C. June 25th to July 4th-Woman's Summer Sch. of Missions, Blue Ridge, N. C. 2d to 12th-Missionary Education Movement Conf., Asilomar, Cal. 6th—Five-hundredth anniversary of the martyrdom of John Hus. 6th to 10th—Anti-Saloon League Conference, Atlantic City, N. J. 6th to 13th—Woman's Summer School of Missions, Boulder, Col. 7th to 12th—Fifth World Christian Endcavor Convention, Chicago, Ill. 8th to 15th—Woman's Summer School of Missions, Northfield, Mass. 9th—The 75th anniversary of Martyrdom of Christians in Madagascar. 9th to 18th-Woman's Summer School of Missions, Silver Bay, N. Y. 9th to 18th—Missionary Education Movement Conf., Silver Bay, N. Y. 9th to 20th—Southern Methodist Missionary Conference, Junaluska, N. C. 12th to 17th—Woman's Summer School of Missions, Mt. Hermon, Cal. 14th to 18th-Woman's Summer School of Missions, Monteagle, Tenn. 16th to 23d—Woman's Summer School of Home Missions, Northfield, Mass. 16th to 25th—Missionary Education Movement Conf., Estes Park, Colo. 18th to 24th—International Purity Congress, San Francisco, Cal. 18th to 25th—Missionary Conv. of Disciples of Christ, Los Angeles, Cal. 22d to 30th-Missionary Education Movement Conf., Ocean Park, Me. 23d—The 100th anniversary of the baptism of Africaner, 1815. 28th to Aug. 2d-Laymen's Miss. Movement Conf., Lake Geneva, Wis. 30th to Aug. 9th—Christian and Miss. Alliance Conv., Old Orchard Beach, Me. 31st to Aug. 7th-Reformed Church in U. S. Missionary Conf., Mt. Gretna, Pa.

#### August

1st to 3d-World's Bible Congress, San Francisco, Cal. 4th to 8th—Presbyterian Home Missions Conference, Montreat, N. C. 6th to 15th-Missionary Education Movement Conf., Lake Geneva, Wis. 10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wis.

20th—The 80th anniversary of the founding of the Domestic and Foreign Missionary Society of Protestant Episcopal Church.

25th to 29th-Woman's Summer School of Missions, Chatauqua, N. Y.

#### September

2d to 5th—International Woman's Missionary Society of the Evangelical Association Convention, Marion, Ohio.

9th—The 75th anniversary of the death of Ko-thah-byu, 1840.

#### October

7th—General Conference of the Evangelical Association, Los Angeles, Cal. \ 12th—Provincial Synod Protestant Episcopal Church, Concord, N. H. 12th—Provincial Synod Episcopal Church, Chicago, Ill.

19th—Provincial Synod Episcopal Church, Sewanee, Tenn.

20th to 22d—Laymen's Missionary Movement Conference, Buffalo, N. Y.



J. HUDSON TAYLOR Founder of the China Inland Mission

#### MAP OF CHINA.

Only Stationa of tha China Inland Mission are marked on this Map.





## Fifty Years of the China Inland Mission—1865-1915

BY HENRY W. FROST, DIRECTOR FOR NORTH AMERICA

[The China Inland Mission, founded by the Rev. J. Hudson Taylor, in 1865, has had a remarkable history, and from it many of the denominational societies have learned valuable lessons in faith, economy, and the preeminence of spiritual methods. Like the orphanage work established in Bristol, England, by George Müller, the China Inland Mission has been carried on without the backing of any distinct constituency and without direct appeals for financial aid. God has clearly shown His guiding hand in the foundation and development of the Mission, and has singularly owned the work by supplying the needed money and workers, and particularly by the large and abiding spiritual fruitage.

This year marks the fiftieth anniversary, and at our request the Home Director for North America has written a brief account of the Mission, its policies, and results.

No claim is made for a larger evidence of God's blessing or guidance in this work than in that of other societies, but the China Inland Mission has been a humble and willing instrument in the almighty hands of God to open up many provinces, before closed to Christianity, and to lead thousands of Chinese out of darkness into the light and life of God through the Lord Jesus Christ. The record is worthy of a thoughtful reading.—Editor.]



HE Rev. J. Hudson Taylor first went to China, in connection with the Chinese Evangelization Society, in the year 1853. He

settled at Shanghai, and from that center began itinerating journeys in the neighboring districts. years later he resigned from the Chinese Evangelization Society and began independent work in the province of Chekiang. At one time only one of the interior provinces of China had been entered by Protestant missionaries, and in 1860 Mr. Taylor wrote home to England appealing for workers. Later in the year, his health having failed, he sailed for England, where he remained for six years. On June 25, 1865, he had a remarkable spiritual experience upon the sands at Brighton, when he yielded himself anew

to God and dedicated himself to Him for the evangelization of the inland provinces of China. There followed as a result the formation of a new society under the name of the China Inland Mission, and on May 26, 1866, Mr. Taylor again sailed for Shanghai, with a party of fifteen missionaries. The beginning of the China Inland Mission, therefore, was in the year 1865, fifty years ago. and hence, this present year marks the Mission's Jubilee. We shall not attempt in this article to give an historical review of the work but rather to present its salient characteristics as it now stands, after these fifty years of life and growth.

#### Its Right of Existence

Mr. Hudson Taylor was a singularly godly man. He was one who had the spiritual instinct highly developed, and he had learned the

secret of habitual prayer and trust. His walk, therefore, was almost unfalteringly with God, and he had that calm and stable mental equipment which such a companionship develops. He was not a man, consequently, who came to quick and rash conclusions. On the contrary, thought out problems carefully and reached decisions slowly. These qualities of mind and heart he brought to bear upon the question of China's evangelization. He waited long before he considered undertaking anything new in its behalf; and even after he felt constrained to go forward into an independent enterprise he held back until he felt unmistakably assured of God's guidance. Thus, it was only after he believed himself forced forward that he took the decisive step toward organizing the new mission. The quality of the man and his great care in discovering the divine will, are evidences that what he finally did was under the direction of God.

Moreover, Mr. Taylor reached his conclusion to create a new service for inland China only after he had waited upon the great denominational societies of England, had besought them to undertake work in the interior, and had received their expressions of regret that they were not able to do this, since they were already doing all that their provision of men and money allowed. Taylor, therefore, saw no alternative between leaving the interior of China unevangelized and beginning a new work in its behalf. To one who had seen the night and blight of heathenism, and who had in his heart something of the compassion of Christ, this was a solemn dilemma by which to be confronted. To go on was indeed serious; but to leave countless millions to perish was much more serious. It is not to be wondered at that such an one as Mr. Taylor went forward.

China is not yet evangelized. When Mr. Taylor faced the question of carrying the Gospel to the interior of that land, the eleven great inland provinces were fast closed and their two hundred and fifty millions of people had never even heard the name of Christ. Those provinces are now open and some of their millions have heard the Gospel. there are yet great reaches of territory which have never been traversed by missionaries, and there are hundreds of millions who are as ignorant of Christ as if He had never died for the sins of men. Mr. Taylor's dilemma, therefore, is also ours. It is a choice for us as it was for him between leaving the heathen to perish and of doing what we can to bring to them the knowledge of the Savior's love and power. Under such conditions, we choose, as Mr. Taylor did, to go forward.

#### Its Organization

The executive of the mission is a directorate, with a central general director, and with other directors in the home-lands and in China, each representing the general director in his particular geographical sphere. These directors are assisted by secretaries and treasurers, and by advisory councils, all of whom, in general, act in unanimity, majority decisions being avoided. As the work in each country is controlled by the director and council of that country, the work in China is controlled by the director

and council there. At the same time, all directors and councils keep in sympathetic touch and act in harmony with one another. The work on the field is supervised, not only by the director and council at Shanghai, but also by provincial superintendents and senior missionaries.

ernment and worship, and it leaves each member to develop his work upon such denominational lines as he may prefer. The mission, however, is pledged to preserve the church organization which is once established, and it also arranges, where this is desired, to place a person who



A SAMPLE OUT-STATION CONGREGATION IN HONAN PROVINCE

The new missionaries in China are trained in the language and in the customs of the people in two training homes, and later are settled in stations in the interior.

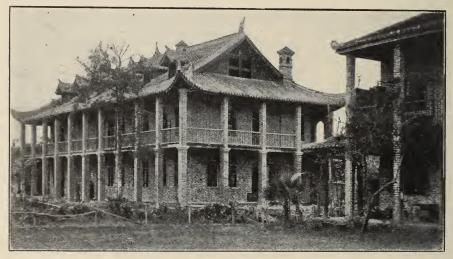
The mission is undenominational, in the sense that it is not an ecclesiastical body, and it is interdenominational, in the sense that it is a voluntary union of the members of many ecclesiastical bodies. It sets up in China no form of church gov-

holds given denominational views with those who hold similar views. The mission is international, since it has—besides its common work in China—home centers in Great Britain, Australia, New Zealand, Canada, and the United States. There are also centers of associate missions on the continent of Europe and in the western States of America.

The financial arrangements of the mission are exact and comprehensive.

Each donation is acknowledged by a receipt and letter, books are fully and carefully kept, they are audited by public accountants, and once a year a full statement of receipts and expenditures is published in the organ of the mission—China's Millions—and in its annual report, "China and the Gospel." Each home country is independent financially of each other home country, receiving and disbursing funds without reference to the other home centers; but each

makes no solicitation of funds, because, first, it believes that God's promises for the supply of temporal needs will be fulfilled, and because, secondly, it does not wish to divert money from the regular missionary societies, but to receive only those over-plus contributions which may be prompted by the Spirit and given voluntarily. It depends in a peculiar way, therefore, upon prayer and faith for the securing of necessary temporal supplies.



THE NEW CHINA INLAND MISSION HOSPITAL AT PAONING, WEST CHINA

ministers to a general fund in China, the work being unified there without respect to national distinctions. Donors are allowed to designate their gifts for specific objects and the purposes of such designations are always carefully regarded and carried out.

#### Its Principles

The mission is strictly and positively evangelical, its doctrinal basis expressing the fundamentals of the Christian faith and being accepted and adhered to by directors, council members and missionaries alike. It

As a result of this position, having no assured income, it does not pledge a stipend to any person dependent upon its ministrations but only promises to disburse whatever amounts are received. It never goes into debt, such being considered contrary to God's Word and inconsistent with the life of prayer and faith. It holds that the evangelization of China is its prime obligation, so that medical and educational work are regarded as secondary in importance. It considers, however, that evangelistic service should be systematically and

carefully carried out, and that a superficial covering of ground is not within the scope of reputable missionary service. It holds churches where converts are gathered should be established and faithfully fostered, and that a native ministry should be developed from these as rapidly as possible. It considers that these native leaders should be systematically and carefully trained, and it has a number of Bible-schools in different parts of the field for this purpose. It believes in medical work, and it has nine hospitals, sixty-eight dispensaries, twenty-seven physicians, and a considerable number of trained nurses. It believes. also, in educational work, with special relationship to the children of converts, and hence it establishes primary and secondary schools as these are needed and funds allow. Finally, it holds, not so much to the concentrative as to the distributive principle of work, preferring to establish many stations in a wide extent of territory rather than a few in a narrow one. It holds this last theory, first, in order that it may thus open the way throughout the land for the coming in of other missions; and, second, because it believes that this course will ultimately result in the reaching and saving of the largest number of persons.

#### Its Development

It is generally conceded that God's blessing has rested in a marked way upon the mission's service. Begun by one who was unknown, and who was forced to face both criticism and opposition, it has progressed steadily toward its present position of usefulness. At first, it had but a hand-

ful of men and women, and this little company stood in China against overwhelming odds. Supplies were uncertain and sometimes almost insufficient, so that faith and courage were sorely tried. Treaties were against going into the interior, consuls were not in favor of it, and the people, wherever advancement was attempted, bitterly opposed it. But this Gideon's band would not yield and they went forward in the name of the Lord. Later, other workers came to their help, supplies were more regular and adequate, high-built walls of prejudice began to fall down, and converts in various places were emboldened to confess the name of Christ.

In 1881, seventy additional laborers were given; in 1885, the seven members of the Cambridge band went forth; in 1887, a hundred men and women were added to the working force; and in successive years there has been a steady addition of new missionaries. Also, the income of the mission—tho no solicitations for money have been made—has risen as steadily as the number of workers, so that, through varying experiences, the need at home and abroad has been supplied. It is a remarkable fact that no backward step has ever had to be taken for lack of funds.

Thus, at last, the little one became a thousand. That single, lone worker, by his dedication of life to God duplicated himself so largely and effectively that the membership of the mission now numbers one thousand and sixty-three men and women. Thus also, at last, that little investment of faith in God for temporal supplies, which Mr. Taylor first made has multiplied manifold. Those few

meager gifts of the early days, quite apart from the funds given by the associate missions, have turned into an annual income of about three hundred and fifty thousand dollars, and the total income during these fifty years has been about ten millions of dollars. All of those closed provinces—largely through the instrumentality of the mission-have been opened; and in them, in connection with this mission alone, there are over two hundred stations and over one thousand out-stations. Also, there are laboring in these stations besides the missionaries—over one thousand paid native helpers and over one thousand self-supporting native helpers. Finally, more than thirtyfive thousand persons are now in fellowship with the churches, and fully fifty thousand persons have been baptized since the commencement of the work. As compared with those days when Mr. Taylor saw a vast, unoccupied interior, all this is something for which those who love the Lord may be truly and deeply thankful.

#### Its Experiences

The history of the mission, if it could be fully told, would read in many particulars like a romance. Indeed, it is not too much to say that much of its record would make a fit appendix to the Book of the Acts. God has wrought in its behalf and has used it in the fulfilment of not a few of His larger and more beneficient purposes toward China. We give the following episodes as illustrations of these facts.

In 1886, the mission had reached its majority, and a fairly large development. But Mr. Taylor was not satisfied. So, being at Anking, in

the interior of China, he gathered some of his colleagues about him, and together with these brethren waited upon God in prayer for something new in China's behalf. According to the arrangements made, they fasted and prayed in the privacy of their rooms on one day and then met in public gatherings on the following day, thus continuing for several days in succession. Toward the end of these sessions of prayer, the thought came in a spontaneous manner that they ought to ask God for one hundred new missionaries to be given in the following year, 1887. After this, they unitedly asked God for this number of workers. Later. Shanghai, a clergyman asked Mr. Taylor if he expected to get so many new men and women in one year. Mr. Taylor quietly answered: "We already have them," explaining that he had accepted them by faith. The clergyman smiled and replied that he would believe the mission had them when he saw them in China. Mr. Taylor again quietly replied, "Then there will be this difference between you and me; you will not be able to praise God until the end of the year while I shall have the privilege of praising Him for full twelve months in advance." In December of 1887 there sailed from England the last party of the "one hundred," making —for full measure—a total of one hundred and three.

Mr. Taylor visited America in 1888 and returned in 1889. Toward the close of the second visit he felt constrained to make permanent the mission organization which had been tentatively begun the year before. He thus decided, in an interview with Mr. Sandham and myself, in the Chris-

tian Institute Building, in Toronto, to somewhat enlarge the council which had been established and enquired whom we could recommend as council members. We mentioned three persons, and these were decided upon. Mr. Taylor, however, was leaving that evening for China, and he was obliged to ask us to give the invitations to the persons named. While we were engaged in further prayer and consultation, the first of the three friends entered the room: a moment later, the second came in; and a few moments later the third appeared. Mr. Taylor was thus permitted to give the invitations in person. The remarkable thing about the experience was this, that one of the three friends seldom came into the Institute, the second had only been there once before, the third had never been there, and none of the three knew that Mr. Taylor and ourselves were in the building.

It would be easy to write a book upon the subject of answered prayer for funds, but one instance from our experience in North America must suffice. When we first went to Toronto we took a house in the lower part of the city at a rental of \$35 a month. Not long after, we came to the end of the month with only \$20 in hand. This was on Saturday and the rent had to be paid on Monday. We waited on God, therefore, for \$15. We did not expect to get any money on Sunday; and we got what we expected—nothing! On Monday morning we renewed our prayer with earnestness and with no little anxiety. The mail brought no letters. But later, an envelop was handed in at the door. It contained a check, and we saw the Lord had

answered prayer, for there was the I and the 5 of the 15; only there was a zero added to it so that the amount was \$150. This was good measure, prest down and running over. But that was not all. At the Institute Building—where our office was there was only one letter in waiting, addrest ignorantly by some stranger to the "Inland China Mission," and folded inside of a blank piece of paper there were just three five dollar bills. This was our \$15 over again, but this time in exact measure. We concluded that the moral of the story was this, that the Heavenly Father does, indeed, hear and answer prayer, that He does so abundantly, but that this never means that He has not listened attentively and heard exactly what His children have said. larger experiences of the passing years have fully confirmed these opinions and convictions.

#### Its Future

We do not know how long the Lord will tarry in the glory where He is. It is manifest from the Word that He has gone to receive a kingdom and to return; but the times and seasons are in the Father's power. Nor do we know how long He will desire us to occupy the field in which He has placed and maintained us, for it is quite possible that open doors, through the disobedience of the Church, may become closed, and that other worthier agents—such as native Christians—may be called upon to finish what we and others have begun. At the same time, looking forward to the possibility of things remaining yet longer as they are, the mission has great ambitions for the future and high hopes that these may be fulfilled. For the God who has been with us these fifty years has proved His love and patience toward us, and His power of redemption and salvation toward the Chinese, and we believe that these are sure tokens of a grace which will be with us to the end.

Thus encouraged, we long to walk more humbly and to serve more devotedly; we long to be a greater inspiration to the church at large by an example of humility, prayer, and faith; we long to give ourselves to a more sacrificial and extensive service in China; and above all, we long to walk and serve, in fellowship

with all true saints, so as to hasten more than ever that great and blest day when Christ shall appear and the kingdoms of this earth shall be His forevermore. If these ambitions and hopes shall be realized, then the past fifty years, with all their blessings, will be but the beginning of days for us; and thus this present year will have proved, indeed, to be a Jubilee Year. Looking backward then-readopting the mottoes of the mission—we praisefully say, Ebenezer -hitherto hath the Lord helped us; and looking forward we confidently cry, Jehovah-jireh--the Lord will provide!

FIFTY YEARS OF PROTESTANT MISSIONS IN CHINA

	1865	1915		
Population of China	300,000,000			
Provinces opened to the Gospel	7	All—18		
Provinces closed to the Gospel	11	None		
Societies at work in China	25	104		
Total Stations	15	6,851		
Number of Christians	3,132	356,209		
Number of converts a year	150(?)	15,521 (in 1910)		
Protestant missionaries at work	112	5,186		
Chinese helpers	206	17,879		
Chinese churches established	?	3,419		
Money expended by Protestant missions	\$50,000(?)	\$3,000,000 (estimated)		
Money received from the field by Protes-				
tant missions	\$1,000(?)	\$301,263 (in 1907)		

#### FIFTY YEARS' PROGRESS OF THE CHINA INLAND MISSION

	1865	1875	1885	. 1895	1905	1915
Provinces occupied	1	5	9	14	15	16
Stations	2	13	30	121	. 200	227
Out-stations		38	44	123	521	1,100
Missionaries	3	36	137	604	825	1,063
Native Helpers		76	106	417	1,152	2,765
Communicants		?	1,655	5,208	14,078	35,000
Baptisms from beginning		?	1,767	7,173	18,625	50,771
Baptisms for year		?	.2	844	2,541	5,017
Organized Churches		28	45	149	418	754
Income—Home*	\$5,700	\$40,000	\$95,000	\$208,000	\$291,000	\$280,000
Income—China			5,000	18;000	15,000	40,000

<sup>\*</sup> Not including Associate Missions



THE SCHOOL HOUSE OF THE AMERICAN MISSION HOME, YOKOHAMA, FORTY YEARS AGO

## Woman's Progress in Japan

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., ITHACA, NEW YORK Author of "The Mikado's Empire," "Verbeck of Japan," etc.



HE education of woman in Japan in olden times was better than in other Asiatic countries, but very few women, and chiefly those of the

higher classes, received its benefits. Altho it provided knowledge, its great defect was in the exaggeration of subordination at the expense of other womanly qualities. There was no real emancipation for woman in Japan under the old régime. Christianity came to the Island Empire with a positive message, with a command to woman to be and to do.

The Japanese woman's true position and possibilities may best be seen by scanning the changes of fifty years. If within this time she has responded to new inspirations and has manifested innate power, there

is encouragement to expect further progress.

The five great epochs of the history of Japanese womanhood correspond to those of the nation's development.

- I. In the age of mythology (before 600 A. D.)—which is a veiled period, undated and abbreviated, before the days of clocks or writing—woman's place was relatively high. Japanese mythology speaks of a creatrix. The sun was a female goddess. In the timeless legends rise many striking female figures in times of war and peace.
- 2. In the early era (600-1200 A.D.) of writing, and the introduction of Chinese civilization, the daughters of Japan achieved a unique record. In the civilizing influences of early Buddhism their potency was primal and immense.

During this period there occurred a striking phenomenon, almost unique in history. It was woman, not man, that made the literary language of Japan and first gave to the young nation works of imagination. The Genji Monogatari (Romance of Prince Genji), by a court lady, who lived in A.D. 1004, is the acknowledged standard of the language.

seen in an inundation of female ignorance and lewdness, in a flood of pornographic literature, in the rise of Japan's characteristic institution, the Yoshiwara or licensed prostitution, a system in which the government still glories.

5. The era of Meiji, or of Modern Christianity (1860), is marked by the development of education for girls



MISS MARGARET CLARK GRIFFIS AND HER PUPILS FORTY YEARS AGO

- 3. During the medieval period (1200-1600), woman suffered in the endless wars, often illustrating the annals of heroism.
- 4. During the supremacy of Chinese learning, and the prevalence of Confucianism during the next period, woman entered into a state of subjection and of degradation previously unknown. The cardinal virtues which she was taught were wholly negative—subordination and obedience. The Nemesis of this system is

as well as for boys. This system grew out of missionary object lessons, and in 1871 began on a national scale. There also arose the new figure of the trained nurse, now organized with her sisters into a great army; the various types of woman's training-schools were established, and a woman's university was founded in Tokyo by a Christian man.

The literature, art and drama of the past picture the national mind, and tell the story of those days. Especially do proverbs, the verbal coinage of experience, show the hideous results of an overwrought doctrine of filial piety—daughters were rented out to men like cattle, or were sold by thousands into a life of gilded misery, disease, and premature old age. The atrocious by-word, "A father with many daughters need not fear old age," tells its own story.

From all Japanese, of every shade of religious belief or of none, we hear the unanimous verdict—"Christianity brought a new message to woman."

Fifty years ago the gospel of joy began to move the hearts of Japan's daughters. Some of these, now white-haired, are still teachers, and have been makers of Christian homes or are active in Christian churches.

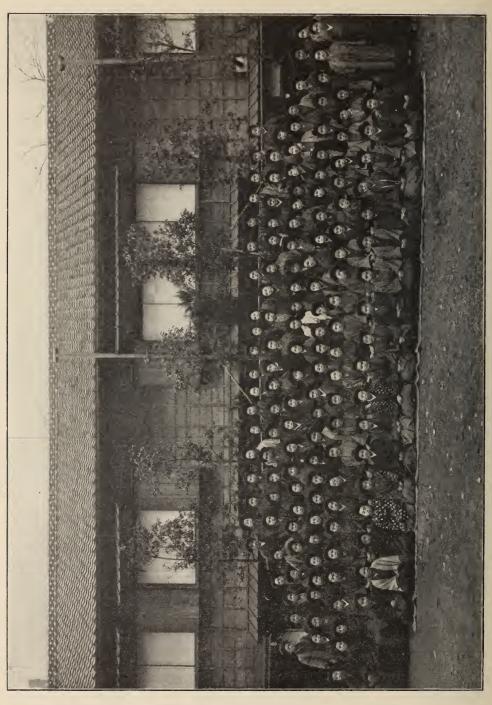
The first recognition of female education by the Government of Japan was when a young woman, who had been under the instruction of Mrs. J. C. Hepburn of the Presbyterian Mission was appointed assistant to Miss Margaret Clark Griffis, in the first school opened under government auspices in the castle in Tokyo. To this school with its sixty pupils, daughters of the nobility and gentry, the Empress paid repeated visits. In the book, "Who's Who in Japan," for 1912, we find an astonishing record of graduates of this first school. Many are wives or widows of eminent men, leaders of the nation, while other private data reveals a remarkable line of teachers and influential women, not a few of whom are Christians.

Passionate pilgrims seeking medical knowledge at Nagasaki, where the Dutchmen had their settlement, were the first harbingers of science and the new day. One of these, seeing that the missionary ladies were helpmates to their husbands, came to Mrs. Hepburn in Yokohama and earnestly requested that his granddaughter might be educated. He did not believe the sentiment—attributed to Confucius—"a stupid woman is less troublesome in the family than one that is wise." Even the Mikado's advisers allowed the strange sentiment to be inserted into the famous Imperial Rescript of 1873: "Japanese women are without understanding."

Mrs. Hepburn, gladly gathered about her several young girls and began a school which she conducted for several years and then turned it over to Miss Mary E. Kidder.

A high officer once said that this class was "the mustard seed of woman's education in Japan." Full of fire and spirit, Miss Kidder carried on the work for many years, until the Ferris Seminary was organized to conduct woman's education on a larger scale. To-day, the Ferris Seminary, supported by the Reformed Church in America, continues the noble work begun a half century ago, and has already sent out into the empire hundreds of Christian women who have founded Christian homes.

In 1870, the idea of the education of Japanese womanhood was slowly percolating into the brain of Japanese statesmen. The intellectual superiority of refined and educated women from Christian lands was manifest when contrasted with even the most attractive of Japanese women, while the awful degradation of the millions of Japanese females was borne in upon the minds of patriots. They were not ashamed of being Japanese, but they were ashamed of the con-



dition into which their women had fallen by the prevalence of degrading ideas.

A patriotic impulse moved the Japanese to action, and Christianity mightily reinforced the desire for improvement. The one most ardent and determined champion of the new ideals for womanhood was General K. Kuroda, who secured the appoint-

the Young Woman's Christian Association in Tokyo, and keeps up vital lines of communication with educationists in America.

Some years later, a Christian man, Dr. Jinzo Narusé, spending a night in a hotel at Osaka, was disgusted and pained by the uproarious noise of revellers of both sexes. He pondered the scripture passage, "A vir-



A CLASS IN SCIENCE AT THE MARY COLBY SCHOOL, KANAZAWA, JAPAN

ment of five young girls to accompany the great embassy of 1872 to the United States. He was ably seconded by Arinori Mori, then minister to the United States.

Three of these girls at least were placed in Christian homes in America and, on their return to Japan became immensely influential. Two of them married high officers, one in the army and the other in the navy. The youngest, Miss Umé Tsuda, after long service at Court, established her famous Christian school for girls in the capital, served as President of

tuous woman who can find?" and came to the conclusion that as long as so many Japanese women were kept in ignorance, with no other outlet for their lives than ministering to man's passions, there would be no decrease of feminine lewdness. Out of that night's thought and prayer to God was born the resolve to establish a Woman's University in Tokyo. He was assisted in this enterprise by a few Japanese statesmen, and for many years the institution has done a noble work in preparing Japanese women to be man's helpmate in serv-

ing God and in re-creating the nation. Unfortunately for Japan, the native officers at the treaty ports believed that the first two commercial necessities' were a custom house and a large house of ill-fame. Out of this sprang three growths, as of nightshade, upas, and poison ivy, which have cost Japan millions of money and have retarded her civilization. This unfortunate contact of human beings at the selvedges of their civilizations has created the prejudices still strong in the West as to the reputed scoundrelism and dishonesty of the Japanese merchant and the low character of the average Japanese woman, and also-not an opinion but a fact-hundreds of Eurasian children, waifs of society, who know not their fathers.

An earnest appeal was made to the Woman's Union Missionary Society to establish a home in Yokohama for these innocent victims of vice. Mrs. Mary T. Pruyn, Mrs. Louise Pierson, and Miss Julia Crosby were chosen to begin this work, and to-day Miss Crosby—a white-haired veteran, but still full of earnestness and vigor—is at the head of the historic American Mission Home, "212 Bluff," Yokohama.

The work developed into a school exclusively for Japanese girls, and later became a hive of manifold spiritual industries—one might almost call it a Biblical College. Here Dr. Samuel Robbins Brown gathered his Bible classes that filled rooms, stairs, and hallways, as he expounded the scriptures in the vernacular. Here Okuno, who brought the Day of Pentecost in Japan, preached the first native Christian sermon in modern Japan, Here prayer-meetings were

well attended by red-coated British soldiers, encamped on the hills nearby, and by blue jackets from American and other ships of war and peace, and by Europeans and Americans living in the port. Every variety of religious services was carried on in this home for years.

From this school also went forth hundreds of educated Christian women to make the new type of wife, mother, and home needed in the new Japan. It is impossible to dilate on the work of Mrs. Louise Pierson, as a Bible reader and a trainer of scores like herself. and of Mrs. Pruyn's labors among the native and foreign women of the ports, or of the service of hundreds of native women, mighty in the scriptures. The records of results are not only visible in hearts and homes and in God's book, but are even as discernible as those glacial striæ on the boulders, which tell of a history of force and movement that out of azoic rock created fertile soil.

Japan took her proper place in the world's family at "the psychological moment." Steam, electricity and the great inventions of modern times were ready at hand; but, more especially, the noble ideas of Christian centuries had ripened and were brought for gathering. The Japanese hand was also trained for picking; its owner is ever an eclectic.

One of these Christian ideas was the right and privilege of women to labor for their sisters in the Savior's name. "The greatest work of your Christ is the elevation of woman," said a Chinese mandarin to Andrew Carnegie. This was an evangel to Japanese womanhood, because all the energies of the statesmen of the new régime, after 1868, seemed required

to rebuild the nation. Instant and imperious attention to purely national affairs, in which the men were prominent, was demanded. Even the most enlightened statesmen were slow-willed or heterodox on the subject of woman's position in civilization and the home. A secret chapter, of which I have the documents, would

wafted seed, was carried all over the empire by Christian sailors, servants, pupils, and acquaintances. From the first, varied methods were adopted for planting and cultivating Christian ideas. Despite stony places, the hard roadside, and the fowls of the air, much seed ripened to the glory of God. Schools and churches de-



A HAPPY JAPANESE MISSIONARY KINDERGARTEN

prove this, but we congratulate Japan on possessing noble pioneers among the missionary women. It is to the everlasting honor of the nation and government that the single women who came to Japan met with so little opposition, or insult, either veiled or open.

From the first, the object lesson of women missionaries and their families was one as powerful as sunshine. Japanese testimony is abundant to prove this. The influence was seen in the home, in the church, through the training of the children, and, like

veloped and the new nation was born.

The kindergarten was introduced early, and helped admirably to blend the artistic ideals of the East and the West. The kindergarten has made art a genuine yoke-fellow in the service of the gospel. Especially is this true where American women have had the good sense to recognize how vastly superior to Americans are the Japanese in artistic sense and culture.

One frankly confesses to surprize and wonder that some of the pioneer women should be willing to spend their cultured lives on a missionary's pittance in a distant land, that they might lift up the daughters of the Island Empire. These servants of God have been used to create a new ideal of womanhood in the image of the Christ.

One of the manifestations of a Christian sentiment that developed to oppose the degradation of womanhood was seen in the passing of a law which forbade the incarceration of females against their will in those moral pest-houses called the Yoshiwara, provided that all debts against the procurer or slave-master had been discharged. Happily, there were Christian heroes who were brave enough to see to the enforcement of the law. No knight fighting a terrible dragon, or soldier charging to capture the death-dealing cannon, was braver than those who faced the brutal rowdvism of the brothel-keepers. In one year, over ten thousand unfortunate girls and women were set free. At times, the moral torch has burned so brightly that local option against licensed prostitution has been made effective. On more than one occasion when fire destroyed the disreputable quarters of a town, it seemed as tho the flames of moral earnestness would also scorch out of existence the moral pestilence. Nevertheless, while human passions are so strong and selfishness so great, this evil must be dealt with by slow and patient means. We believe that in its present form this licensed vice in Japan is doomed.

Woman's work in Japan has been like the preparatory work of the farmer in preparing the soil for a coming harvest. The parasites must be removed, stones gathered out, stumps blasted, marshes drained, and

seed planted. The real autumnal harvesting of the fruit is coming after years filled with discouragements. To-day, Christianity in Japan is deeply rooted below and shows rich fruitage above. Many women are faithful wives of pastors, deacons, and elders; many daughters of Christian homes are serving in the church as deaconesses, or as Sunday-school teachers; many others are zealous and useful church members, who keep up the steady fire and furnish fresh supplies of spiritual fuel. knowledge of human nature explains a great many things; and, as in America, so in Japan, many a pastor has said, with mingled sighing and gladness, "What would the church do without the women?"

The creation of the trained nurse has been a signal triumph of Christianity. Long years before the idea entered the heads of statesmen or publicists, Dr. John C. Berry, M.D., a missionary of the American Board, trained a corps of Japanese women nurses. The Presbyterians, also, had uniformed female nurses in their hospitals—the first free hospitals opened to the public in Japan. Thus the foundation was laid for the first courses in that superb healing art which is to-day Japan's glory among the nations of Asia. In 1894 China went to war without even a hospital corps, while Japan had nearly a thousand trained female In 1904, when the clash ready. came with Russia, these ministers of mercy numbered thousands. "As the Hague ordained," the Empire of the now Risen Sun set an example in the humane treatment of her prisoners and her care of the sick, both native and alien, that surprized the world.

In the higher education of women the government is still very much behind. Perhaps the average Japanese man does not yet take woman seriously as an intellectual companion. The famous Rescript of 1873 called for the education of girls to be "of the same grade as that for men." Yet forty years have passed, and, despite the profuse professions

Miss Tsuda's school, besides being distinctively Christian, is the fore-runner of hundreds of others which shall neither be connected with any mission board nor receive any support from the government, but shall be independent and self-supporting, because of their clientage of Christian families.

In the Doshisha University, in



AN AFTERNOON TEA-PARTY, Y. W. C. A. SUMMER CONFERENCE, 1913

of loyalty to the emperor, the two Women's Higher Normal Schools, in Tokyo and at Nara, with 450 pupils, comprise the state provision for the higher education. These schools simply train teachers for the secondary and primary schools, but make no aim to provide general culture. The government provides no other education for girls above the high school. There is a Woman's Private Medical School in the capital, which has recently received recognition, and women are allowed to attend lectures in the Imperial Universities in Tokyo and Kyoto.

Kyoto, is also a school for girls, but with less than a hundred pupils. It is not under foreign missionary supervision nor government control, but is a thorough Christian school. The crying need to-day is for a great Christian university for women.

Economic forces are fast driving Japanese women into new fields of activity. Unless they are given higher education with Christian ideals, they will become a menace to the nation.

Despite limitations, the permanent superiority of Christian education has been demonstrated.



BARON YUN CHI-HO, A CHRISTIAN KOREAN

Former Minister of Education; a delegate to the Edinburgh Missionary Conference; imprisoned for alleged conspiracy, without evidence of guilt, but recently pardoned by the Japanese Government and restored to full titles and privileges.

### A Korean Christian Nobleman

## A SKETCH OF BARON YUN CHI-HO, PREACHER, TEACHER, STATESMAN

The interpreter to Lucius C. Foote, the first American Minister sent to Korea, in 1883, was a young Korean named Yun Chi-Ho. He belonged to a group of the younger nobility in the Hermit Nation who desired to know more of the outside world. This young Korean has had most important influence upon the political, social, and moral development of the Koreans.

Yun was present at the fateful banquet on December 6, 1884, when the Progressives attempted to celebrate the promise of success in their efforts to reconstruct Korea's life. The hired assassins of the Conservative party broke up the banquet, and Yun was compelled to flee to the American Legation for protection. He was secretly conveyed to Chemulpo, the seaport, and was put on board an American man-of-war bound for Shanghai. There he entered the Anglo-Chinese College of the Methodist Mission, and remained for six years. During this period he was converted to Christianity. In 1890 Yun went to America, and studied first in Emory College, and later was graduated from Vanderbilt University at Nashville, Tennessec.

His strong, Christian character, wit, and spirit of good fellowship, won him many friends among his American fellow students. He proved himself to be a natural leader of men.

On completing his education in America, Yun returned to China as a teacher in the Southern Methodist Anglo-Chinese College at Shanghai. Here he met and married a talented Chinese-Christian wife, whose mother had been rescued in her infancy by the missionaries.

At the establishment of Korean independence under Japanese auspices, following the China-Japan War, in 1895, Yun was among the first of the foreign-educated Koreans to be called back to Korea by the reformed cabinet. He was invited to become Vice-Minister of Education, and was entrusted with the task of organizing an educational system for Korea.

Mr. Yun immediately identified himself with the Christian Church, and showed his interest in every movement for the betterment of his fellow countrymen. He served in influential positions in the government, first as Secretary to the Imperial Cabinet, and later as Vice-Minister of State for Foreign Affairs. For a time the direction of foreign affairs for Korea was entirely in his hands as Acting Minister, the full ministerial title being denied him only because his father was then a Minister of State, and it was repugnant to Korean ethics to have a son holding a position on official equality with his own father.

The career of Baron Yun passed through kaleidoscopic changes that over-

took both his country and himself. The jealousy of the Korean Court party kept him in danger of secret assassination, from which he was obliged to seek safety by flight on several occasions. He became the editor of *The Korean Independent*, an influential progressive paper, and led the party of progress and reform. He finally retired from public life at the time of the establishment of the Japanese protectorate in 1905.

Through the many changes of this exciting period of Korean history, Baron Yun remained true to the principles of his Christian faith, and on leaving public office gave himself to the work of Christian education. He became president of the Anglo-Korean School of the Southern Methodist Church at Songdo. It was here that he was arrested, two years ago, on the charge of complicity in the so-called Conspiracy Case. The trial of over one hundred Korean Christians was carried through all of the Japanese Courts, and constituted the greatest legal battle that has marked Korean annals in modern times. It attracted world-wide attention, and created animosities and bitternesses so that only Christian forbearance prevented serious consequences. The charges formulated by the Japanese police in Korea were not substantiated, and most of the Christians were fully acquitted. The Court, however, thought it necessary to sentence Baron Yun and five other men to penal servitude for five years. This year, however, at the request of the Governor-General of Korea, Count Terauchi-against whose life the plot is alleged to have been directed—the Emperor of Japan pardoned the young men, and they were not only released from prison, but all civil disabilities and forfeiture of title and political standing involved in their sentence were cancelled, and they were restored to full civil rights.

Baron Yun Chi-Ho has been a power in the intellectual and moral development of Korea. In prison, also, he faithfully witnessed for Christ, and, like the apostle Paul, exprest his conviction that the troubles had overtaken him for the furtherance of the Gospel.

#### DISCIPLESHIP

"These are they which follow the Lamb whithersoever He goeth"

I thought it hard that Christ should ask of me
To walk through life along a blood-marked way,
And thus it was, I shrank back, tremblingly,
Then paused, and bowed my head, and said Him, Nay!
But looking down I saw, with tear-dimmed eyes,
That all the blood-marks came from pierced feet,
At which I learned, with sad yet glad surprize,
That they were proofs of love, enduring, sweet;
'Twas thus again, I looked on Christ's dear face
And once again, began to follow on;
Since then, I've only thought of His great grace,
And fear of blood-marked ways is wholly gone.

—H. W. Frost.



JOHN HUS-MARTYRED 1015

## John Hus and the Moravians

BY CHARLES H. ROMINGER, M.A., BETHLEHEM, PENNSYLVANIA



HE 6th of July is a unique day in the history of the world. It is the 500th anniversary of the martyrdom of the man who insti-

gated the Bohemian Reformation, and inspired the organization of the

first Protestant Christian Church. On that day, one-half of a millenium ago, John Hus, deposed rector of the University of Prague, and former priest of the Bethlehem Chapel in Prague, was led out of the gates of Constance to the Brühl, a quiet meadow among the gardens near the city walls, and there was burned to death. As the flames from the faggots and straw, which were piled about his body, leaped take away his life, the staunch spirit of this reformer did not waver. His last words were a part of the Catholic burial-prayer. The soul of Hus arose on a chariot of fire to meet the Son of God, to whom he had devoted every faculty of mind and body, but his mangled corpse sank in hopeless ruin upon the embers of his funeral pyre. The mob that had gloated over the death of so strong an advocate of righteousness, leaped upon the smoldering body, reduced the bones to ashes, and cast them into the Rhine. But friends of the martyred man, his faithful companions during the long persecution which preceded his condemnation, lifted the soil upon which he was burned and carried it to Bohemia—for to them it was holy ground.

There are some men whom the world must not forget. Hus is one of them. Born in a peasant home, he was forced to work for a professor in the University of Prague in order to pay for the privilege of studying in that institution. During those years of poverty and toil, he won the honor and respect of the authorities of the university by his high ideals and dauntless perseverance. He was made university lecturer, dean of the philosophical faculty, and rector of the university. He became a priest, and, from the pulpit of Bethlehem Chapel, wielded an influence that reached the remotest corners of Europe. Stricken in the prime of manhood, a victim of ignorance and blind superstition, condemned and burned without an adequate trial,

Hus stands out against the background of history as one of its most tragic figures.

The martyrdom of this Bohemian professor was a turning-point in the development of the church. His virile patriotism, his fearless advocacy of the unchained Bible, and the ardor of his attack upon the corruption in Church and State, were in marked contrast to the narrow bigotry and the undisguised profligacy of those who opposed him. The Church was under a cloud. Popes, prelates, and laymen were blinded by their own vain imaginings. But there were individuals who found the lighted way. Hus was their leader. He gave them courage. The clear light of his teaching and the purity of his character added momentum to his labors. He was a national hero, and, when summoned to the council at Constance, to speak in his own defense against a charge of heresy, the good wishes of his countrymen went with him. The verdict of that treacherous tribunal was not expected. Hus sprung at once, through the shock of his death, into a prominence that would have been impossible under other circumstances.

Nevertheless, Hus died too soon. There had not been time in his busy life to formulate his teachings into a system that could be adopted and promulgated by his followers. It is true that the books of Wyclif, who was the first reformer to attract world-wide attention to his utterances, were brought to Bohemia by Jerome of Prague, one of many students in the University of Oxford, and that they had stimulated the ideas of Hus and assisted him in giving them form; but the period of retire-

ment preceding his call to Constance was too short, and the years of manhood too crowded with other labors, to permit of sufficient writing, much less of adequate instruction. John Hus died in the period of life when most men are interested in organizing their thoughts into a philosophy

the Bohemian Reformation. The Chiliasts and Adamites were fanatical sects, whose extraordinary tenets could not be maintained for long, even in an age like that of the Hussites. The Waldenses, who had, no doubt, been in Bohemia for many decades, found in this period of re-



THE BIRTHPLACE OF JOHN HUS IN HUSINETZ, BOHEMIA

of their own. He was only fortytwo when he left his work to other men.

It is not surprizing, therefore, that some of his followers emphasized one of his teachings, while other groups clung tenaciously to sayings that interested them. Factions grew out of the controversies which followed Hus's death. The Utraquists, or Calixtines, strest one of Hus's latest contentions, that laymen should be allowed to take the wine at the celebration of the Lord's Supper. The Taborites were the socialists of

adjustment an opportunity for rapid growth. This church, which was an ancient order, claimed to have an apostolic origin and an episcopal succession. The sole object of the Waldenses was to restore primitive Christianity; they opposed popes, decrees of councils, oaths, and warfare.

The result of the upheaval in Bohemia was war. The Hussites were pitted against Rome. In this conflict, the Taborites seem to have taken a leading part. Their leader, John Ziska, a blind but capable zealot, held Pope Martin's forces at bay for

twenty years. Had the various factions been able to cooperate against their common foe, they might have won the boon for which they strove —the faith of Hus and the freedom of Bohemia. Alas, for Bohemia! Ziska died of a fever. The Utraquists and the Catholics compromised. They drew up a document, known as the "Compactata of Basle," in 1433. Some of Hus's ideas were embodied in this contract, viz.: (1) The communion was to be given to laymen in both kinds: (2) all mortal sins were to be punished by the proper authorities; (3) the Word of God was to be freely preached by faithful priests and deacons; (4) and no priests were to have any worldly possessions. The Taborites were utterly defeated at the battle of Lipan in 1434. It looked as tho Hus had died in vain.

But no! There were many men in Bohemia who did not believe in war. Three great leaders arose to free them from their yoke. Peter of Chelcic, a writer and a prophet, proclaimed in glowing terms against the bloody strife which was being conducted in the name of the church. He emphasized the teachings of Hus and Wyclif, and called men to return to the simple gospel of Christ and the apostles. He objected to the union of Church and State. He was not a sectarian, and was, therefore, free to criticize the faults of all. Nor was he a priest; he was independent of the Pope and Rome. To his work was added the fiery preaching of John of Rockycana, priest of the influential Thein Church, and Archbishop-elect of Prague. At first, this man used his eloquence to attempt a harmonious settlement with Rome: failing that, he denounced the Pope

in bitter terms. He was in sympathy with the ideals of Peter, but lacked one characteristic which would have made him the religious leader of all Bohemia. He was afraid to cast his all into championing the cause of apostolic Christianity. That was left for Gregory, called the Patriarch. Without ostentation, a great number of Christians, dissatisfied with the conditions in all of the churches, rallied around the new leader. met in secret; their numbers grew; they were beset by dangers on every hand. There came a day when they realized that they must seek a place of safety—or their mission would Accordingly, the news that, near the Bavarian border, in the northeast portion of Bohemia, a valley, unclaimed and deserted, was awaiting to receive them, filled their hearts with joy. There they set up a community of their own. They made rigid laws, elected elders to enforce them, accepted the ministrations of a Utraquist priest, who cast in his lot with them, and established themselves definitely and determinately as a distinct and separate church.

That colony in the Kunwald valley was the first Protestant church. Through many vicissitudes, it has remained unto the present day. Accessions to their number made it necessary for them to elect new priests and seek ordination for them at the hands of the Waldenses. From the time of their determined stand this pilgrim band increased in numbers, in strength, and in the conviction that the ultimate salvation of Bohemia and Moravia depended upon them. As a church, they were called the Unitas Fratrum, or the Unity of the Brethren. In derision, the term

Moravians was given them by their foes. That name has been perpetuated, and is now the name of the church. By their perseverance, they were able to conserve the spirit of the Bohemian Reformation until the broader movement, almost a century later, manifested itself in other countries. When Martin Luther learned

home land found their way into Germany and were allowed the shelter of an estate of one Count Zinzendorf. Under his protection, and by his direction, their number was augmented by new pilgrim bands and also by German accessions. The renewed church adopted foreign missions as its raison d'être, and, since that re-



JOHN HUS GOING TO THE STAKE FIVE HUNDRED YEARS AGO-JULY 6, 1015

of the Moravians, and fraternized with them, they numbered two hundred thousand. And when the giant counter-reformation paralyzed all reform movements in Bohemia, and drove the Moravian Church into exile, we are told that there were nearly three million souls who owed their chance for religious guidance to this church.

A small number of immigrants from the persecuted areas of the

suscitation, in 1722, it has existed mainly for the purpose of carrying the Gospel to nations which need it most. It is a united church, with a world organization, and world-wide interests. The major portion of the annual mission budget is supplied by European countries now at war. American Moravians must make up the deficiency—for they are the lineal descendants of Hus, and his spirit dominates their work.

### Some Facts About Aliens in America

# PENTECOST REPEATED American Home Missions Proclaim Christ's Gospel in These Tongues

Albanian	Hebrew	Polish
Armenian	Hungarian	Portuguese
Bohemian	Italian	Russian
Chinese	Indian	Rumanian
Croatian	Japanese	Ruthenian
Danish	Korean	Slovak
Dutch	Lithuanian	Syrian
Finnish	Lettish	Swedish
French	Magyar	Spanish
German	Norwegian	Welsh
Greek		

#### Thirty-one In All

"Every man in his own tongue heareth the mighty works of God"

### ALIENS ADMITTED SINCE 1820 Total, All Countries, 33,212,425

LEADING SOURCES

1914

Great Britain	8,262,031
Germany	5,605,912
Scandinavia	2,101,597
Italy	4,286,719
Autria-Hungary	4,320,944
Russia	3,564,001
France	
Switzerland	257,352

# THE CREST of the IMMIGRATION WAVE

France1847	20,040
Great Britain1851	272,740
Germany1882	250,630
Scandinavia1882	105,326
Switzerland1882	10,844
Austria-Hungary1907	338,452
Netherlands1913	6,902
Russia1914	305,160
Italy1914	287,255

### REJECTIONS, 1914 Total Aliens Rejected, 33,041

Causes

Insufficient or disordered men-	
tality	1,274
Likely to become public	
charges	15,745
Contagious diseases	3,253
Criminals	755
Immorality	639
Contract laborers	2,793

In addition to the above, 508 were rejected in order that they might accompany other rejected aliens who were of tender age, etc.; 718 were rejected because they were under 16 years of age; 330 others were rejected because they had been assisted in coming to America, and 322 Chinese were debarred under provision, etc.

#### ALIENS LEAVING AMERICA For Their Old Home Land

1914

l		
ŀ	Total aliens returned	330,467
l	Greeks	9,494
l	Italians	53,729
	Russians	11,910
	Turks	622
	Chinese	3,643
	Japanese	8,109

If America, through home missions, had evangelized these sojourners, how long would foreign missions be necessary?

Save America and you will save the world!

# Uniting to Help the Immigrants

BY REV. HERBERT C. HERRING, D.D., BOSTON
Secretary of the National Council of Congregational Churches



WELL-KNOWN weekly magazine recently said editorially: "It is simply shameful in this day of enlightenment and cooperation

to squander the gifts of self-denying people in perpetuating ecclesiastical whims and community divisions." Needless to say this utterance was based on the editor's fear that Home Mission organizations are doing the thing condemned. All of which freshly illustrates the way in which even alert men can fall behind the movement of the times. There has been in the history of Home Missions more than enough of sectarian competition. But in the last six or seven years, with a swiftness in some measure expiatory of past sins, Home Mission leaders have been learning to work together. Home Missions Council, organized in 1908, is the outstanding expression of the new cooperative spirit. It enrolls the Home Mission agencies of all important bodies, save one or two, and commands the enthusiastic interest of its entire constituency. The Council of Women for Home Missions organized a year or two later furnishes a similar bond for the eight strong bodies of women carrying on Home Mission work. The two Councils are in close cooperative relations.

The first field to which the Home Missions Council gave its attention was naturally the frontier. The

story of the Neglected Fields Survey and the successive deputations which have been sent out to impress upon the leaders at the front the earnestness of the desire of the allied Boards to plan and labor together, records the beginning of the end of sectarian strife in western fields. The end would be reached much earlier if the Home Mission boards were entirely untrammelled. they are, of course, part of the network of their respective ecclesiastical systems. It takes time to move large bodies, and the admission must be made that bishops, presbyteries, associations, and conferences are not infrequently found still dwelling in the stone age of competition. But things are moving. A little more time, and a few properly located funerals will make the overchurched community unknown so far as it is created or maintained by Home Mission money.

The most recent movement toward federated effort undertaken by the Council is in the work for immigrants. For over a year a sub-committee has been endeavoring to work out a program and put it in force. It was found necessary at the outset to make the usual sharp distinction between the immigrants from Protestant and non-Protestant lands. The man who comes from a community which has the open Book is not a problem save as all our population is a problem. The Swede, the Norwegian, the Dane, and the Ger-

man bring their old-world organizations to our shores and in addition hundreds of thousands of them are enrolled in denominations which we count more distinctly American. Effort on their behalf does not differ essentially from effort on behalf of those born under our flag. The same rules of cooperation which apply to an American community are in order when it is a case of a community transplanted from Teutonic Europe.

Leaving, therefore, this section of our immigrant people out of view for the moment the Committee turned its attention to the great mass of Slavic, Latin, Semitic and Orienal life found in our nation. What ought to be done? What can be done? Where shall we begin in the effort to comprehend the task and meet it? These were the questions confronting the Committee. Rather inevitably they found themselves first of all studying the situation at the ports of entry. A great deal of work has been done here, some well, some ill. At Ellis Island from fifty to one hundred persons are enrolled as missionaries, Jewish, Roman, and Protestant. Some give their entire time, some a part. The work of some has ecclesiastical recognition, that of others represents interdenominational agencies like the Y. M. C. A., still others are employed by voluntary organizations which conduct immigrant boarding-houses and the like. Constant vigilance is needed to prevent spurious missionariesgrafters-from getting a foothold on the Island. A cursory study of the situation revealed to the Committee two conspicuous weaknesses in the situation. First there was an almost entire lack of cooperation between

mission workers; and, second, there was not, save in exceptional cases, any thoroughgoing effort to relate the work at the Island with the after life of the immigrants. As to other ports of entry, Boston, Philadelphia, Baltimore, New Orleans, Galveston, Seattle, etc., there were the same defects with usually the added defect of entire inadequacy of force. Nothing could, therefore, be done save on the basis of a very careful examination of the situation and a constructive attempt to meet these weaknesses.

The two Councils were very fortunate in being able at this juncture to secure the services of Rev. J. H. Selden, D.D. to undertake the task. He brought to their service ripe experience, a strong personality, and a keen enthusiasm for his work. At the threshold of his investigations he found that the statement made over and over again by Commissioners at Ellis Island, that the provisions for those detained beyond a few hours were inadequate, has become by the increase of immigrants pathetically, even tragically, an understatement. The United States with that curious cruelty of which all nations seem corporately capable, has been collecting from immigrants as a head tax an amount vastly in excess of the cost of maintaining its immigrant stations, and then has neglected-refused is the more accurate term-to provide decent accommodations for those whom misfortune or fault compels to be guests for days or weeks. With these and other aspects of his task Dr. Selden was busy for two or three months, his reports arousing keen anticipation among the allied Boards when a severe illness laid him

aside temporarily, and a combination of circumstances compelled him to lay down the task. So for some months this fundamental piece of cooperation was stayed. But the committee did not abandon its plan, and in January, 1915, it engaged Rev. J. H. Perry to be its special representative at the ports of entry, and is again pressing on toward the goal originally fixt, viz.:-the securing of wholesome physical conditions at ports of entry, the development of an adequate and coordinated missionary force at each one, and the systematic effort to follow up the immigrant and help him to get hopeful footing in the community to which he goes. It is an undertaking abounding in perplexities and impossibilities. But it is not permis-

sible for the Christian Church to decline it.

Much more radical and far reaching are the plans on foot for distributing and standardizing effort on behalf of non-Protestant immigrants throughout the country. That the Boards constituting the Council have not been indifferent to this call of Providence will be evident from the following table showing the number of missions now maintained in each nationality by the leading denominations. The table is necessarily imperfect, but gives an approximately correct view of the situation.

If the above table suggests the interest and activity of Home Mission Boards it also reveals the inadequacy of the efforts thus far put forth. The inadequacy is not a

Nationalities	Baptist	Cong'l	Disciples	Evan. Assn.	M. E.	M. E. South	Pres.	Pres. South	United Pres.	Reformed (D)	Reformed (G)	No. for- eign-born in U. S.
Albanian		1			, ,	, .	• :					
Armenian Bohemian		27		• •	3		5	• •		• •	• •	
Slovak	21	35	1	, ,	41	7	41	1			3	400,000
Bulgarian Chinese	12	11			10							13,000
Croatian	12	11	3		10		9	1				57,000
Cuban						4		1	1			78,000 40,000
French	24	10			8	10	6	10	· ·			120,000
Greek	2	15			ĭ							103,000
Hebrew												1,000,000
Italian	58	29		6	54	8	74	3	16	5		1,354,000
Japanese Korean	2	10	1		35 12	4	9 5				1	68,000
Lettish and	• •	• •			14	1	5		• •	• •		* * * * * *
Lithuanian	5											140,000
Magyar	19						34	5		3	9	228,000
Mexican	7	12					44	22				222,000
Persian Polish	i2	1 3					1					
Portuguese		2	2	• •	3 2		20	• •	• •	• •	• •	1,000,000
Rumanian	3 7					• •	• •	• •	• •	• •	• •	59,000 66,000
Russian						• •	• •	• •	• •	• •	• •	00,000
Ruthenian	8	0		1				1				80,000
Servian	. ;											17,000
Slovenian	1											123,000
Syrian	2	1	• •		1		4	1				

mere matter of quantity. Quality is also lacking. This could not be otherwise, since none of the Boards has thus far either the experience, the funds, or the trained leaders necessary for a thoroughly effective work. In every interest, therefore, there is need of a concerted program of advance. At its last meeting the Council adopted such a program. Its keynote is found in a paragraph of the report of the committee which submitted the plan. "Last fall, we reminded the Council of the solemn obligations which rest upon us in this department of our service. A great multitude of our brothers and sisters, trained in every variety of faith and unfaith, belonging largely to the unprivileged classes, have in the Providence of God been brought to our doors. An unparalleled opportunity to demonstrate the genuineness of our Christian sympathy is placed in our hands. In the presence of this great, needy, appealing mass of alien life, our differences should be forgotten, and with solemn dedication of all our powers, we should endeavor to mass the strength of the churches which we represent for a great united sacrificial ministry to the stranger within our gates."

The main items of the program adopted were as follows:

- 1. The appointment of a committee consisting of representatives of the two or three Boards having the largest amount of work in a given nationality to gather all available information concerning that nationality on the following points:
  - To ascertain the location, size, and general characteristics of each considerable group of the nationality in question.

- 2. To ascertain which of these groups have as many Protestant missions among them as are on the whole desirable, with all possible information bearing on this point.
- 3. To ascertain, with details, what groups have too many missions, or missions not working cooperatively with others.
- 4. To ascertain in what groups, now uncared for or insufficiently cared for, new work should be opened.
- 5. To ascertain what periodical literature is in existence and what is needed.

It will be seen that this is in no sense an effort to carry out what is technically known as "survey." The aim is simply to secure such primary practical facts as will furnish a basis for cooperative extension of the work already begun. When these facts are secured it was voted by the Council that the Committee on Immigrant Work should on the basis thus furnished formulate recommendations.

- (a) As to what should be done concerning cases of patent overlapping of effort.
- (b) As to what is needed to enlarge the economy and effectiveness of existing agencies for training ministers.
- (c) As to possible steps for providing periodicals in foreign tongues for groups now unreached.
- (d) As to the allocation of leadership in certain races to ascertain denominations, with the aim, not that any denomination shall be barred from any nationality, but that unification of effort and leadership in each be secured so far as possible.
- (c) As to the assignment of groups now uncared for to the agency which may most fitly establish work among them.

The line of action thus indicated may be called "modified denominationalism." It does not contemplate union churches. All home mission executives are agreed as to the ineffectiveness of this type of work. Nor is it the purpose to ask any denomination to pledge itself not to carry on work among any specific nationality. This would prevent putting in force the very obvious rule that the work in a given locality should be done by a denomination which has strong English-speaking churches near at hand, whose aid can be' enlisted. But it is purposed that so far as possible each Board shall specialize in the work among certain nationalities, and that in all cases there shall be that sinc and non of cooperation—conference between all bodies concerned, and a concerted planning for the whole field.

The inquiry above described was pushed, and reports of utmost value—presented by peculiarly able students concerning the religious and social conditions existing among the Poles, Bohemians, and Magyars—were presented at the annual meeting.

One very serious feature of the problem remains to be mentioned. It is quite idle for the Boards to attempt an advance unless they can greatly increase their corps of effective and devoted leaders. This involves the twofold necessity of enlisting the right men and training them. It is a most baffling task. Not much can be reported in the way of results. But prolonged study has been given to the matter and a certain amount of light appears on the path ahead. In the first place it has been demonstrated that it is possible to make effective use of a limited number of young Americans, and that men can be found who are willing to give themselves to this task and to fit themselves by residence in foreign-speaking communities to do the needed work. More than this, a strong sentiment is rising among home mission leaders in favor of union training-schools for ministers. There is no visible reason why each denomination which feels the obligation to attempt work on behalf of the great mass of Italians in our land should maintain its own theological training-school. A single strong enthusiastic faculty with a body of students large enough to give fellowship and momentum will produce the highest results.

The whole task under discussion bristles with difficulties. It furnishes a constant burden of anxiety to home mission executives. As a mere matter of furnishing sectarian advantage it has nothing to offer. However vigorous may be the effort put into it, however hopeful the results, they will constitute but a minor and inconspicuous feature of American Protestantism. Presumably long before large visible results are attained conditions will have changed that whatever has been achieved will be merged wholly or partly in the general life of the churches. But none of these considerations serve in the least to break the force of the solemn obligation which rests upon us to seek to make our neighbors who came from lands where superstition and priestcraft have had their perfect work, sharers in the liberty wherewith Christ has made us free and partakers of the grace which He bestows upon those who trust Him.

### A "Jihad" Appeal to Moslems

### TRANSLATION OF A RECENT CALL DISTRIBUTED TO THE MILLIONS OF ISLAM

"Kill them: God will punish them in your hand and put them to shame; and ye will overcome them. He will rejoice the hearts of believers, and take away the wrath from the hearts of unbelievers." (Text of the Koran.)

Oh ye faithful! Altho we are summoning you to a *jihad*, where is your army? What do you wait for? The foe has summoned you on all sides with fire. See the House of God (Mecca), the point toward which all Islam turns; behold the sacred tomb of Mohammed, the object of the gaze of the faithful. Have you considered these matters? By your inaction and silence the enemy is gaining strength. What if these two sacred places should be taken? . . .

How often have the savage Russians, the traitorous English, the Frenchmen, born of impure parentage yet proud in their baseness, planted their unclean flags upon your pure and holy mountains? How often have they seized you by your lifeless, spiritless feet and hands, and rolled you in the mire? Oh, you poor, helpless people of India, of the Oxus and of the orphan islands, of Tunis, and you wretched tribes of Turkey! Oh, Bokhara and Turkestan, dying under the bloody hand of Russia! Oh you falling mosques, overturned pulpits, crumbling minarets, the ornaments of the country, from which the voice of God has sounded forth; but where the proclamation of the Unity, which once made the mountains to tremble, is now heard only in whispers!

Go forth, ye Moslems, into the places of blood and groans: there see the ruined countries of Islam, and learn a lesson. Look about you; every day the edifice erected by Islam is being torn down stone by stone. Aside from the empire of Turkey, is there any prop left to Islam?

Oh ye people of the Unity! Read your history! Look at the despised graves of your kings! If you desire honor and glory, houris and damsels, behold all are awaiting you. Eternal joys, the shade of green trees, houris, angels are in the grasp of your sword. Think of these. But if you rather think of earthly things, know that weakness, dishonor, and oppression will surround you in this world like a ring of fire, and in the next world you will be cast out to live in torments. For if you throw down your arms and leave the battlefield you will bring upon your heads bitter anguish. Do you not understand this? You have become slaves of the people of the Cross. . . .

Behold! God has bestowed upon you a greater favor. The tears of the faithful for centuries past are bearing fruit. Your enemies are trembling under your hand. Attack them from every side. Whenever you meet them, kill them. Quicken the failing proclamation of the Unity by the fire of your rifles and cannon, and by the blows of your swords and knives. Cause the minarets and mountains and wildernesses to resound once more with the cry, "Allah! Allah!"

Jihad! Jihad! Oh, Moslems, blow the trumpet everywhere, of people of the Unity. The great God is ordering you to fight with your foes everywhere. God will put them to shame in your hands; He will give you the victory; He will quench the fire of their hate. Do not forget. God has purchased the souls and the property of the faithful. In exchange He gives you the houris and damsels of heaven.

# The "Jihad" Rampant in Persia

BY REV. ROBERT M. LABAREE, TABRIZ, PERSIA



ERHAPS nothing will better show the spirit in which the war is being waged in Persia than the recent massacre of Christians in

Salmas. Certainly nothing more clearly reveals the consequences of injecting religious prejudices and hatreds into the conflict which is making such havoc of the world. The suffering and bloodshed on the plains of France and Poland, where Christian is fighting Christian, are sickening; but the horrors there are somewhat mitigated by some acknowledgment of Christian ideals. But when Moslem is arrayed against Christian, and a "jihad" or holy war is proclaimed by the followers of Mohammed, all the elementary passions in man burst forth without check in savage fury.

Salmas, where I write, is only one little spot in the world of Islam, and the forces involved in the conflict are inconsiderable and almost negligible as compared with the multitudes engaged in blood-letting elsewhere. But small as the numbers are, one can see what would happen if the "jihad" should become general throughout Moslem countries. Then wherever Mohammedan and Christian communities touched one another the same awfulness of hate and cruelty would be seen on an indefinitely larger scale.

Salmas is a plain to the north of Urumia in the extreme northwestern corner of Persia, where is to be found a Christian population of about twelve thousand Armenians and Syrians, surrounded by a very much larger number of Moslems. Three months ago, when the Russian army withdrew from this region, the greater number of Christians, realizing what would happen at the advance of the Turks and Kurds, fled across the Aras river into Russian territory. A small portion of them alone remained, secreted in the homes of friendly Moslems, and scattered among the Mohammedan villages of the plain.

All that was left in the homes of the fleeing Christians was plundered, not only by the invading Kurds, but even more by the inhabitants of the district, and the larger part of the booty is now hidden in the different Moslem villages. The governor of this district, who is himself a Mohammedan, told me that he was sure that 90 per cent. of the Moslems here were implicated in this wholesale robbery. The Christians were the most prosperous people of the community; so their houses were well furnished with all the comforts of an Eastern home, and their stables were filled with the best of cattle. They were naturally envied by their poorer Moslem neighbors, who welcomed the popular doctrine that in the time of a "jihad" the property as well as the lives of Christians is lawful prey to Mohammedans.

But property is a small consideration at such times. It was from death—from death in its most horri-

ble forms, that the people fled. How well founded were their fears may be seen in the recent events in the very town in which I am writing. weeks the few who remained behind kept concealed in their various hiding-places, most of them in this town of Dilman. They were secreted by Moslem friends, even against the pressure of the Turkish officials, who with fiendish determination sought them out. As soon as it became known where the Christians were hidden, all the males, to the number of about 750, were seized and gathered at central points, from which they were taken to nearby villages, bound together in twos and threes, and there were massacred with all the cruelty that human deviltry could invent. Eyes were torn out, members severed one by one, and parts of the body flayed. Then all were hacked to pieces, their bodies thrown into wells or stretched in rows under walls which were pulled down upon them. The bodies of little boys as well as of old men were found a few days later among the dead, all bearing marks of the awful tortures they had endured. The massacre was carried out with deliberateness and cruelty worthy of a savage; but the man who planned it all was a Turkish official who had studied in the Roman Catholic College at Beirut, Syria. He was the son of a Jumer Vali of Van, who in the time of the massacres there had shown himself well disposed toward Christians.

The most revolting features of the "jihad" remain to be told. The women and girls whose fathers, brothers, husbands, had been thus butchered, escaped an awful fate by the timely arrival of the Russian

army the day after the terrible deed was perpetrated. But women elsewhere were not so fortunate. Take. for example, the case of the large and prosperous village of Gulpashan, near Urumia. After the men of the village had been taken out and shot in cold blood, the women were given over to the brutish will of their captors. Not a female, from the old women of seventy years down to the little girls from seven to ten, escaped the savage lust of the fiends in human form. None were spared; a fact that proves the crime was not the result of blind passion only, but a deliberate purpose to dishonor all Christian women.

Alas, such acts call forth similar acts of retribution on the part of those who are called Christian, but who know not the gentleness and love of Christ. There is here a band of Armenian volunteers numbering about 1,000 to 1,500 who are one arm of the Russian army. Smarting over the massacres perpetrated on their people in Turkey in past years and still more over recent crimes, these men are burning to repay in like coin.

Who can preach the theory that war is a benefit to humanity, that it develops the virile elements in men, and saves us from the self-indulgence that peace brings? War in fact means only the calling forth of all that is hateful and fiendish in man; and in no sort of conflict are these qualities developed in more lurid fashion than in the miscalled "holy wars" of the East.\*

<sup>\*</sup>At least \$100,000 are needed by the missionaries in Persia to save the Christians from starving in the mission compounds. Gifts may be sent to the Review or to Spencer Trask & Co., New York, marked for the "Persian Relief Fund."— EDITOR.

# Good Missionary Dividends\*

BY MR. CHAS. A. ROWLAND, ATHENS, GA.

Mr. Rowland spent five months last spring and summer in visiting mission stations in the Orient. He visited every Southern Presbyterian station in the East except three in China, and held twenty-five conferences with missionaries, seven conferences with native workers, and innumerable interviews with officials, educational leaders, and business men.



HE missionaries of our church in the East show that they have a clearcut understanding as to the territory they occupy.

We are at work in six provinces. In four we work practically alone.

In Korea. We are located in two provinces—where no other church is at

In China. Our territory is not so isolated, except in North Kiangsu prov-

In Mid-China, the work is more complicated, but a mutual understanding prevails. In Hangchow, a city of a million, five denominations are at work, and there is a union Evangelistic Committee, the purpose of which is to unite all the Christian forces to present the Gospel to the entire city. The sphere of each church is divided by streets, and if a church member moves over into another section he moves his church letter as well.

In Kashing we are in full possession of the city and territory. When the London Missionary Society came there a few years ago our missionary, Mr. Hudson, advised them to locate on the east and leave Kashing to us. This they agreed to do. When the Southern Methodist came a little later they took his advice to occupy Huchow to the West, a large unoccupied center. So, instead of three competing missions located in one station, we have three

centers far enough removed to prevent rivalry, and to evangelize the province of Chekiang more speedily.

Our investments in property are worth noting. In Japan, property-values are rising so rapidly that it is a pity we did not buy more property years ago. For instance, in Tokushima, Mr. Logan's lot, which cost \$180 is worth to-day \$3,750. and his house which cost \$600 would cost to-day \$2,000.

In Korea, values are likewise going up tremendously. Fortunately the missionaries purchased early and bought large compounds, and the property to-day is worth many times its original cost. In Kashing, China, Mr. Hudson bought a large tract—old graves sites—at a small cost, and as a result we own there a most valuable compound.

At our Birmingham Convention men rose up spontaneously and gave Dr. 1. W. Bradley \$10,000 for a hospital. I saw how that money has been invested. The hospital was built at a cost of \$6,000, the other \$4,000 being put into a large compound, walls and outbuildings. Here is an investment that for returns can hardly be excelled. The records for the nine months previous to our arrival show: Patients treated. 14,221; Major operations under ether, 207; Minor operations, 693; In-patients. The Executive Committee in 330. America appropriates only \$50 per month for maintenance of this hospital. Can you match that for dividends anywhere in America?

Recently there was built in Chatta-

<sup>\*</sup> From an address at Charlotte and Dallas Conventions of the Presbyterian Laymen's Missionary Movement.



INVESTMENTS IN AMERICA AND ASIA

nooga, Tennessee, a modern Southern Presbyterian Church at a cost of \$125,ooo. The same amount invested in China would put up twenty-one buildings like Dr. Bradley's Hospital, or would purchase the land, build, and equip twelve such plants. There is more money invested in this one church-building at home than the Southern Presbyterian Church has put into the entire hospital equipment of its foreign mission work.

The best type of missionary home in the foreign field is represented by one located in the station at Soon Chun, Korea. One man, Mr. George W. Watts, of Durham, N. C., provides for the thirteen missionaries located at this station, and thus has the great satisfaction of being instrumental in giving the Gospel to 225,000 Koreans. A missionary is allowed \$2,500 for homes, so that if the money spent for this one modern church in America were put into missionaries' homes abroad, sixty such homes could be built.

One other comparison. The Sosai Church at Kobe, Japan, was built at a cost of \$750. It is a new, attractive and well-built edifice, the third put up for this church, as it had grown so in numbers that new buildings were necessary. The amount invested in the modern church in America would build 166 such chapels in the Orient. If we are willing to give thousands of dollars for magnificent churches here, why not also buy up some investments in the Orient? Our modern church plant in this country is used only a few hours a week, while our mission plants in the Orient are used day after day, many of them twentyfour hours in the day.

#### A Unique Investment

Would you like to double the efficiency of a missionary? You can do it with a few hundred dollars. The roads in Japan and Korea are magnificent, and with a small motor car every one of our

evangelists could easily visit all his churches and preaching stations more than twice as often as he does now. Here's your chance. The Japanese have introduced autos and have established garages, so that it is easy to make use of a car. Figure out what investment this offers. After the initial cost of sending out the missionary has been met, and all his expenses while learning the language, as well as his support for several years, you can double the man's service and efficiency with one initial outlay of \$500. I saw this worked out in China, where one of our missionaries was given a motor-boat. In his province canals intersect the country and are used everywhere instead of roads, so that now this man is able to get over his field twice as often as before. This is a practical way for men at home to link up with the field.

The liberality of our missionaries is noticeable everywhere. Out of their slender means they give generously to many unprovided needs of the work, as well as spending all of their time. Their willingness to bear personal discomforts and their manifest love for the natives was seen over and over again, and these qualities far more than offset the weaknesses and failings of some. They are a splendid body of men and women.

I have returned from Asia with the conviction that during the next five years we are destined to see a wonderful growth and development in the Christian church of the Far East. This conviction deepens day by day as I recall numbers of earnest Oriental Christians whom I met and talked with face to face. They know Jesus Christ. He is to them a reality. They love Him, and their testimony is being given daily and gladly, and it is unanswerable. It costs a man something to be a Christian over there, and because of those noble men and women who have been tested and found true, the progress of the Church in the mission fields is assured.



### At the Top of the Continent\*

BY THE REV. A. R. HOARE, POINT HOPE, ALASKA

Missionary of the Protestant Episcopal Church

The simplicity of this story makes it all the more stirring. A journey of a thousand miles inside the Arctic Circle during the continuous winter night is no small undertaking. Two thoughts are with us as we read: how admirable it is that by the addition of a lay helper Mr. Hoare has been set free to enlarge the sphere of his usefulness, and how trivial are the hardships of which most of us complain!



IX years have elapsed since Eskimos, living on the coast three and four hundred miles above Point Hope, visited the mission and requested

baptism. At that time, knowing that they were not sufficiently instructed, I refrained from baptizing, but promised that I would endeavor to visit and instruct them in the near future. Circumstances rendered this impossible until the arrival of an assistant last summer to take charge of the school at Tigara freed me, and enabled me at the beginning of November to start with an Eskimo companion and dog-team to visit along the coast as far as we could reach. Our plans provided that we should return to Point Hope before Christmas, in order to leave time to visit, during the latter part of the winter, Eskimo settlements scattered 500 miles south of the Point.

The sea-ice had not yet come in and there was very little snow on the ground, so that it was necessary to haul the sled over the nigger-heads of the tundra and the jagged rocks of the Lisburne cliffs for the first sixty miles—work that was hard both for man and beast! From that point the traveling was delightful, sea-ice, with numerous lagoons along the shore, enabling us to make our forty miles a day in six or seven hours' travel.

Word had been passed along to expect us, so that we found, at various points, a number of natives gathered together waiting for us. As soon as we were sighted the hunters turned out to help unhitch and tie up the dogs, while the women bustled inside to make warm the igloo in order that our traveling gear might be dried out.

As soon as we had eaten our meal, cooked on a little Primus oil stove, the people gathered to hear what the missionary had to tell them. From that time until late at night they scarcely stirred, listening to the Gospel story. The roofs of the igloos were so low that it was impossible to stand upright, and minister and people were compelled to kneel during the baptisms. The people were so crowded that it was difficult to move around in order to baptize, but no sense of incongruity was present. All were deeply in earnest, and realized the solemnity of the professions they were making.

I have been reading Mr. Stefansson's book, "My Life Among the Eskimos," and am sorry to see the statement that the Christianized Eskimos have no conception of the real meaning of Christianity or baptism, and retain all their old beliefs. As regards the Eskimos of the Northwestern coast, this statement is wholly inaccurate. True, certain superstitions of which Mr. Stefansson speaks did formerly obtain among these people, and no doubt do now exist among those so-called Christianized Eskimos who, as Mr. Stefansson admits, have never come into personal contact with a missionary, but to my certain knowledge these super-

<sup>\*</sup> From The Spirit of Missions.

stitions have been rejected by practically all south of Barrow.

When we reached the Icy Cape Lagoon, a stretch of water or ice 100 miles long and from two to three wide, the going was all that could be desired. The sun was preparing for his winter's sleep, and lazily floated up above the horizon, like a large, round fire-balloon, illuminating the surroundings with gorgeous coloring, only to sink back exhausted after his brief exertion. There was very little wind, and just enough frosted snow on the ice to give the dogs a footing. Twenty-five miles from Icy Cape we noticed a sled putting out from the opposite side of the Lagoon to intercept us. Waiting, we found it brought two Eskimo men and a little girl. They had been watching for us; had been present at our camp two days previously. Had listened to the instruction, but left early for their homes. For many years they had lived bad lives. It turned out that they were a source of fear to the other Eskimos. They had heard the teachings of missionaries, but did not believe, but while going home and discussing what they had heard, they had come to realize their sin, and were desirous of leading better lives. "Would I baptize them now, and the little girl?"

Icy Cape and Wainwright, distant sixty-five miles, each have a population of about 150. Practically all at Icy Cape have been baptized, and those at Wainwright are desirous of receiving baptism. Icy Cape is 250 miles from Point Hope and Wainwright 315. These people ought not to be neglected.

From here to Point Barrow, the most northern point of the American continent, traveling was good, with the exception of a two days' detention on account of a head-on blizzard; but on our return trouble awaited us. The wind changed, and an almost continuous blizzard drove in our faces for twenty-nine days. The ice was blown away out to sea, there could be no travel on the beach, and the lagoons were all flooded, owing to the great rise in the sea-level. Our traveling had to be on the tundra nigger-heads and over the hills. The sun had retired in disgust, and even the winter twilight was of no avail, owing to the blizzard. We were forced to travel for some distance on the Icy Cape Lagoon through the water; lost our way in the darkness and got switched up a river, and had to strike a compass direction across country. Our dog-food gave out, and no more could be obtained. Our own food was very scanty, and we fed all we could to the dogs, but they were terribly weak, gaunt, and emaciated.

Travel over Cape Beaufort was both difficult and dangerous; a side hill with an angle of forty-five degrees, and hard snow, intersected by ravines, some deep, some shallow, of which it was impossible to judge the depth, owing to darkness! We held our breath as the dogs plunged down. One dog went mad in the blizzard, and we had to shoot him; but a merciful Providence was watching over us, and we reached home December 26th, having been unable, in spite of all exertions, to get back in time for Christmas. During the trip, sixty-nine persons were baptized and four couples married. The distance traveled was 1,000 miles.

We were met by the sad news that a small schooner, returning with a stock of goods for Point Hope, had been lost at sea during the latter part of October. Supplies for the mission were on board, and we fear that all letters sent from the States from the middle of August to the middle of September were lost.

You are writing a Gospel, A chapter each day. By deeds that you do, By words that you say. Men read what you write, Whether faithless or true. Friend: What is the Gospel According to you?

## American Indians as Christians\*

REV. J. M. CORNELISON



MAGINE Jesus saying, "Go ye, therefore, and make disciples of all the nations, except the North American Indians, the Red Men, for they

will not make good disciples, since they are savage and treacherous, and go back readily to their old life." Let me disillusion any who have such an idea of the Indians.

Exhibit A. He was debauched and a debaucher in every vile sense of the word, indulging in all the old customs of the Indian race, together with the newer vices of the white man. He was a leader in these things, and the story of it was written all over his wild, coarse face. Now and then he attended church, and heard the Gospel story, and observed its power in the lives of others. His wife was a Christian. During or following one of his drunken carousals about seven years ago, from which he came much used up, this man got some sort of a moral kick. The new man simply overcame and supplanted the old man. When the invitation was extended one Sunday about that time, as is always our custom in the experience meeting, this man came forward and said: "I have been a bad man. In all kinds of wickedness, dancing, gambling, drinking and adultery, make it as bad as you can, I have surpassed any of my friends in it all. But now I am determined, God helping me, to stop that way, and from this time on to be on the side of Jesus, to follow Him, and to be found with Christian people. All my money I have squandered in the ways of sin, when my wife and family needed it, but now I will invest it for their good." As a Christian man since

that time, I have never heard the slightest criticism as to his sincerity and devotion; but on every hand unstinted praise for his stedfastness and zeal. In his home he holds family worship night and morning. He loves and is loved in return by his own, and is highly respected by his white neighbors. In the church from time to time he holds different offices of influence in the societies, being president of the Temperance Society now. As a farmer he is successful, farming his own land and renting others. He pays his debts to a penny. He is a physical Hercules, not fearing to wrestle with the world's champion, Frank Gotch, whom he almost threw off the stage. He is growing to be more and more a spiritual power, a leader in Christian service, and a Sabbath-school teacher among his people. Such was, but now is, Parsons Motanic.

Exhibit B. He was the most trifling, good-for-nothing, drunken Indian, mean to his neighbors and family. I confess that my patience many times was at the ragged edge. I am his neighbor. He couldn't be trusted with six bits to go to town, unless it meant a debauch, a jail sentence, or a fine for his wife or some friend to pay. When he was himself he attended church and heard the Gospel fairly regularly. About seven years ago, in the same quiet way, the Gospel message touched him. He was a little shaky at first, but gradually the grip tightened. As I see that man to-day in the beauty and fulness of his Christian life, I can hardly repress the exclamation, "Oh, the depths of the riches of the love of God which is in Christ Jesus our Lord!" As a Christian man he is a marvel to even the white skep-

<sup>\*</sup>From The Assembly Herald.

tics. Tall and straight in physique, he is just as tall and straight morally. He commands their respect. He is the most devoted man to his family that I ever knew in any race. As I remember how he helped to nurse his wife back from death's door, and recall his tenderness and thoughtfulness in it all, it seems a miracle. He is the sweetest-tempered, slowest to anger, most patient man I know. He is an honored elder in the church, also a trustee. Both Indian and white friends would trust him with anything. He studies his Bible regularly. and teaches a Sabbath-school class. love him dearly as a brother in Christ, as a child of the Faith, and as a neighbor he is indispensable. Such was, but now is, Allen Patawa.

So I might go on to tell of other men who have been gript as firmly by the same Gospel message, and who show it in their daily Christian lives. The lives of these men and women have been such a religious and moral asset and influence in the life of the whole reservation that the tone and moral standards of all have been elevated; Catholics are better Catholics, and non-Christians are better There are also women who citizens. have "labored with me in the Gospel," and their labors have been tireless. They are saints and mothers in Israel, many of whom were Christians long before their husbands. The Christian Indians see and understand most social and philanthropic movements in their right perspective, just as their white friends do. They are making fine progress in every line of activity and are exceedingly ambitious for their children. For example, in the recent election, especially in the wet and dry issue on the ballot in Oregon, the Indian men and women, members of the church and Temperance So-

ciety, exercised their citizenship with a vim. It was a solid dry vote, and helped to roll up the 34,000 majority in the State for a dry Oregon. In the Spaulding Memorial Movement, to erect a monument over the grave of this pioneer missionary and co-laborer of the martyr, Dr. Marcus Whitman, they were deeply interested, and observed the special day along with the other churches of Oregon, and contributed to it. In all the benevolent work of the church at large they take an interest. They are zealous to help in the evangelization of their Indian brethren, both here and on other reservations. Locally they prepare big dinners, where hundreds attend in midsummer, at Thanksgiving, and New Year's. Bands of them go to other reservations to help in evangelistic services. They love their church and its services, and do not forget the assembling of themselves together for worship. To facilitate this worship at stated times when encamped about the church, many have built little one or two-roomed houses in which to live and entertain their friends. To offset the encampment of the wild Indians in July, with all its orgies and immoralities, the Christians maintain an encampment with different features each year. Temperance was at the front this year. Thus they endeavor to show to all that they are "the salt of the earth" and "the light of the world," as their Master bids them to be. So I hear the Master say, "Go ye, therefore, and make disciples of all the nations, and of the North American Indians, too, for their sturdy traits of character are an earnest that they will make the best of disciples." The Gospel for the race is the great requirement, for there is need only that it be interpreted in the terms of Christian living and that it be preached in sincerity and in love.

"What the Indians need is more religion and less firewater," said the grandson of Sitting Bull.

"We have started on God's road now, because God's road is the same for the red man as for the white man."—Chief Lone Wolf.

# Prayer in Time of War\*

BY THE REV. ANDREW MURRAY, D.D.

"I exhort that, first of all, supplications, prayers, intercessions, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. . . . I will therefore that men pray everywhere, lifting up holy hands." (1 Tim. ii. 1, 2, 8.)



HE apostle Paul is going to deal with the important questions connected with the charge of a church. He mentions, first of all, the call to

prayer. That is to him one of the chief marks of the Christian life, the true secret and test of its reality and truth, the proof that it has power with God in heaven. He asks specially for intercession, "that we may lead a quiet and peaceable life in all godliness and honesty." In the thought of persecution or war, prayer will succeed in gaining a quiet and peaceable life as "good and acceptable in the sight of God." The old divines said: "God rules the world by the prayers of His saints." words of Paul lead us to the question: Have we a right, in this present war, definitely to ask God to give peace in answer to the prayer of His people? See what Scripture teaches us.

When God made Adam in His image, it was that he, like God, should be a king, God's viceroy, ruling and having dominion over the world that God gave him. When Adam fell, God did not revoke His promise, but sought in the men whom He chose for His servants to cultivate the consciousness of the voice that they would have here on earth in the counsels of heaven, and so to train them as kings and priests for the great work of intercession and blessing.

When God said of Abraham His friend, "Shall I hide from Abraham what I do?" He resolved to tell him of

the impending judgment of Sodom. With what object? That He might arouse within him the spirit of humble but bold intercession. God wanted to teach him that He would listen to his intercession, and give an answer. It was Abraham's prayer that rescued Lot.

When Moses, time after time, prayed for Pharaoh, was this an unmeaning show? Or was it to teach that God's servant should not only have the right to bring His message to men, but the right, too, to ask and to promise the mercy of the God whom he proclaims. It was even so when, twice over, God threatened to cast off Israel. In answer to Moses' determination rather to die than to see God reject Israel, God spared the people. Moses was to know that, of all the honor that was put upon him, this was the chief and the highest—that God should listen to his voice and fulfil his desires.

In the leaders and kings and prophets of Israel we have more than one instance that at the voice of a man God gave deliverance and blessing, even when He was ready to punish the people. Think of what Ezekiel says (xxii: 30) (cf. Isa. lix: 16; lxii: 6, 7; lxiii: 5; lxiv: 7) —"I sought for a man among them that should stand in the gap before Me for the land, that I should not destroy it, but I found none." Here we have the great danger, to destroy the land; the only hope, an intercessor; the terrible disappointment, "I found no man"; and the final verdict, "Therefore have I poured out My indignation."

The lesson reveals God's character

<sup>\*</sup>From The South African Pioneer.

and purpose, and gives us the assurance that when His servants on earth draw nigh with one accord with definite believing requests, mercy will triumph over judgment. Let us deal with the question as definitely and pointedly as we can. May we ask for a speedy peace? Would not Christ give the answer: "According to your faith, be it unto you"?

What the Old Testament teaches us is all embodied in Christ Jesus. As Son of man He had to identify Himself with the race of Adam that He might be heir of the kingdom that Adam had lost. When He had accomplished His work, and rose to the throne of Heaven, where He ever liveth to intercede. He left His people, the members of His body, here on earth, to carry on along with Him the work of intercession, and to unite in bringing before God the needs of the world. When we fully abide in Him, keeping His commandments, and praying in His name, in answer to our prayers, He will do greater things through us than He did here upon earth.

Shall we not individually seek to meet God in Christ in secret with the fervent petition: "O God, we beseech Thee, bring by Thy almighty power this war to an end, and graciously give a speedy peace." Let us remember that, for the man who stands in the breach in the name of Christ, God is willing to do great things. Let the prayer be according to God's Word day and night, the unceasing habit of a soul that has given itself to plead with God, and to give Him no rest; to stir up one's self to take hold of Him and to say-the words are provided for us in God's Book: "I will not let Thee go except Thou bless me."

Is this prayer too bold—beyond the reach of a child of Adam? Does not God allow men like Napoleon, in virtue of that kingly power of rule that He gave to Adam, but which has been so degraded by sin, to undertake war by which millions of lives are either sacrificed or plunged into the depths of suffering and sorrow? If He allows this, will He not much rather allow one or more of the men of His Royal Priesthood to bring peace and blessing to the suffering millions? Will not the prayer, "In the midst of wrath, remember mercy," made in the name of Christ, secure the blessing?

Let us yield ourselves for the work of intercession to that Holy Spirit who can teach us to discover what the promise and the power of God hold out to us. It is not a simple, easy thing to offer our souls as a living sacrifice on behalf of our fellow men. But in the power of Christ it is a fruitful and most blest work.

Let us take up the song of the angels: "Glory be to God in the Highest! On earth peace, and good-will toward men." Then let us make vows that by His grace we shall yield ourselves more than ever to testify to all of what our God is and what His claims are, and the blessedness of His service, and make His kingdom, by His almighty grace, as never before, the one object of our unceasing, fervent intercession, binding heaven and earth into one at the foot of His throne.

O Holy Father, teach us to pray; teach us to believe; teach us to wait on Thee alone. O God of peace, for Christ's sake, give peace in our time.

#### A PRAYER FOR MISSIONS IN TIME OF WAR

O God, who alone dost control the issues of this war, grant that peace and good-will may be established among Christians at home, and that the law of love which Christ thy Son has taught us may become the law of all the nations of the earth. Look upon those in the Mission Field who are suffering in this time of strife, and grant to us and to them an increased spirit of faith and love, so that the work of thy Church may be advanced and thy Kingdom established upon earth, through Jesus Christ our Lord. Amen.—(S. P. G.)



CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

#### THE DEVOTIONAL SERVICE OF THE MISSIONARY MEETING



HE devotional service of the missionary meeting affords a great opportunity for deepening spiritual life. And deepening spiritual life is

the most effective of all missionary methods—by far the best method of solving every problem of the missionary enterprise. John R. Mott's word in regard to raising missionary money applies equally well to other phases of the work.

"Supreme among the methods for securing money," he says, "is that of promoting the spiritual life of the people. Abundant, cheerful, self-denving giving is not the product of even the best-devised human methods-altho, without doubt, it is the will of God that we make a reverent use of the best methods—but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render to Him a larger obedience-to make Him, indeed, the Lord of their lives—strikes at the heart of the financial problem of missions in the most effective manner. Doctor A. I. Gordon. whose church in Boston was such a missionary force, said toward the close of his life: 'I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then become liberalized."

Deepening the spiritual life will win men as well as money, and will promote prayer, arouse interest in the work, and increase attendance on missionary meetings. "What shall I do with those girls?" exclaimed the earnest young president of a young woman's missionary circle who was making a visit and had just received a letter from home. "Mother says the last meeting was very small. When I am at home to drum them up they turn out very well, but when I am away the bottom drops out. I believe I'll resign."

The trouble was that this young president had been placing too much dependence on personal urging and social attractions. Some interest had sprung up, but not much of it was of the heroic, self-sacrificing variety that is true to its duties no matter who is at the helm. The remedy in such a case is the development of the spirit of personal accountability to God, and it is possible to do this, as the Best Methods editor knows from experience, through the devotional service.

The three elements in such services—the Bible, prayer, and sacred song<sup>1</sup>—have a power that is irresistible; but very few missionary workers are making full use of them. The average leader of a missionary meeting (pastors no less than laymen and women) hurries through the devotional service in order to make room for the literary and social features that follow. Too often prayer is offered largely because it is the proper thing to do, and a passage from the Bible, hastily selected at the last minute, is read in an unimpressive, perfunctory manner. Al-

<sup>&</sup>lt;sup>1</sup> Extended articles on these subjects, with many practical suggestions, were printed in The Missionary Review in 1903—"The Bible in the Missionary Meeting," in April; "Prayer in the Missionary Meeting," in May; and "Music in the Missionary Meeting," in June.

most invariably when the Best Methods editor makes the principal address at a meeting, the leader asks, "Is there any special passage of Scripture you would like to have read?" Sometimes this is done out of courtesy, but in a majority of cases it is only too evident that no preparation has been made for the devotional service whatever.

#### Strengthening the Devotional Service<sup>2</sup>

BY MRS. S. H. ASKEW

What sort of a "devotional" has your missionary society? Is it only the cold, brief-to-lifeless hymn, prayer, and Bible-reading, "just to open the meeting?"—the usual "ten minutes we must allow for the devotional," to which few attend in spirit even if by chance they are prompt enough to attend in body—is such your "devotional?" Does the real and lively interest of the members begin after the "necessary devotional," with the business of the day? Have you never comforted yourself as you hurried in ten minutes late with, "Well, I'll only miss the devotional."

Friends, what is it we are thus lightly passing over with idle indifference, or at best, hurried carelessness? Why is it so many mind so little missing the "devotional" of the meeting? What is the devotional of your society?

Sometimes I almost long for a strong, new name for this feature of worship in our women's meetings, a name to awaken us to the strength and light and life-giving power such worship might be for us at every devotional service. I long for a new vision of what Bible study and prayer and praise, together, may mean for us, individually and as societies.

I believe one great reason the devotional service has become—in so many instances—a mere husk of real worship, a cumberer of the program-time, is the lack of careful and prayerful planning of this feature, which would make it, as it should be, of prime importance on our yearly programs.

First of all, let us have carefully selected and connected subjects for such meetings, definitely assigned long ahead of time. Let the Bible study be actual study, not merely the formal concertreading of a passage chosen at random on the very day of the meeting. Let the twelve meetings of your society during the year add to your clear and definite knowledge of the Bible-that Book so wondrously rich in beautiful things to study, susceptible of so many fascinating ways of study. It is never tiresome if really studied. No yawns will embarrass your devotional leader during a real Bible study. The business and even the information features of the program may seem a bit flat after such a service, but the devotional half-hour will prove all too short for the glorious good things that will fairly crowd for attention out of God's Word.

Second, let us have sufficient time for this service—a full half-hour seems none too long for Bible study, prayer, and praise—God-appointed channels for the inflow to our needy souls of His almighty wisdom, love, and power. Twenty minutes can be made to "do," but thirty is better, with fifteen for business, and twenty to thirty more for information.

Third, let your hymns and prayers be grouped around your Bible subject. Your hearts will long to express themselves after the light of heaven has streamed into your souls through God's Word.

Fourth, let your devotional subject have a definite and practical bearing on your other subjects for study, or on your own particular problems as a society. Make them fit *your* needs, then they will *meet* those needs.

Does your society lack genuine interest in missions along certain lines? Have

<sup>&</sup>lt;sup>2</sup> Reprinted from *The Missionary Survey*. The Woman's Auxiliary of the Southern Presbyterian Church is putting special emphasis on the Devotional Service. Besides this article, Mrs. Askew is the author of several excellent leaflets bearing on the subject. "The Devotional in the Missionary Society," which may be obtained from the Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Ga., for 2 cents a copy, is full of helpful suggestions.—B. M. B.

you some members not quite sure they believe in some one phase of your work? Here is your surest remedy—let in the light of God's Word. There is no answer to a "thus saith the Lord" for a Christian woman.

Twelve half-hours of a prayerful, planned-for Bible study together will do more than any other thing we can devise toward solving our problems, filling our souls with a great love for a suffering world and for our victorious Savior, and planting within us a dauntless determination to do nothing less than our best to give Him to this suffering world. Is this not God's own plan for us? Then let us try it now!

#### A NEW ORDER OF EXERCISE

It has always been customary to place the devotional service at the beginning of the missionary meeting. Theoretically this is correct. All service, to be acceptable, should begin with the worship of God.

Yet in these busy days, when we are so careless about coming on time, the question of securing an uninterrupted period of quiet for the devotional service has become a matter of grave concern. It has puzzled many a missionary leader, not only of women's and young people's meetings but of the church missionary prayer service as well. From several sources, each acting without the knowledge of the others, the solution has come of beginning the meetings with prayer, but postponing the regular devotional service until some later period in the program.

A year or so ago a new president was elected in a missionary society that was in bad shape, both in regard to interest and attendance. She is a deeply spiritual woman, and felt that one of the greatest powers she could use in lifting up this dying society was the strong devotional use of Bible study and prayer in the meetings. But only a small proportion of the members came on time,

and the late-comers straggling in caused so many interruptions that it was impossible to secure undivided attention, no matter how impressive the devotional service was made. So she adopted the plan, new to her, of beginning with prayer and then taking up the business of the day. By the time this was over, practically all who were coming had arrived and were comfortably seated. Then she began the devotional service, making it as impressive as she could. There was a brief, tho strong, study of God's Word, and quiet, unhurried waiting on God in prayer. The result was even beyond what she had hoped for.

Meanwhile, on the other side of the world a group of missionaries in China was trying the same experiment with equal success. Through the kindness of the Rev. Charles E. Ewing, missionary of the American Board in China, we learned of this at Silver Bay last summer.

"At the annual meeting of our North China Mission, which lasts one week," he said, "the devotional service had always been placed at the beginning of each session. The result was that only about half the members were present to participate in it. Some cut it altogether and others came in late, thereby disturbing the quiet. At last the program committee took the liberty of changing the order and placing the devotional service in the middle of the session. The results were even beyond what had been hoped for, and everybody was so delighted with the new order that it was made a permanent thing, the rules being changed to provide for it.

"The advantages of the change are as follows:

"I. Everybody is present for the devotional service.

"2. Absolute quiet reigns, with no disturbance.

"3. In important discussions a place is reached where great need is felt for prayer, yet under the old plan there was no time to give to it, and it was hard to get into the spirit of it."

Still another testimony to the value of changing the place of the devotional service is to be found in the skeleton year-books recently compiled by Miss Emma Roberts for the Woman's Auxiliary of the South Presbyterian Church. In the excellent programs provided for in this little booklet the new order is observed throughout. Provision is made for prayer and the singing of a hymn at the beginning of each meeting. Business follows, and after it the regular devotional service, consisting of a hymn, a Scripture lesson, and a season of prayer.

#### A Word About Leaders

Who shall lead the devotional service? The pastor, in the church missionary prayer meeting? The president, in the woman's missionary society? The chairman of the missionary committee, in the young people's society?

The answer is the same for all—*Who*ever is best fitted for the task, be it pastor, president, chairman of the missionary committee, or individual members.

Shall one person lead all the devotional services or shall a different leader be appointed for each meeting? There is much to be said on both sides.

"If one person who realizes its import," says Mrs. Raymond, "has entire charge of the devotional part of the meetings for the year, it will be the most carefully planned feature, every verse of Scripture, every hymn, every prayer contributing to the one aim of the program."

On the other hand, if there are many who are capable of "rightly dividing the word of truth," it would seem wise to let them do it in turn.

The Best Methods editor has a large number of year-books of missionary societies that she has been collecting for years.. A study of these reveals the following facts:

- I. A large proportion of the societies represented do not include the devotional service in their programs. This does not mean, of course, that it is omitted, but merely that it is taken for granted that such a service will be held, and that it is not necessary to make special mention of it. In such societies the service is usually brief and unimportant, and the president, as a rule, leads them all.
- 2. Of the societies that include the devotional service in the printed program the large majority give the name of a special leader for each program.

#### Making the Prayer Service Effective 4

#### A WORD TO LEADERS

1. Do not wait until the hour of the meeting to ask the members to take part in prayer. Ask them weeks ahead. It requires quiet meditation to prepare for public prayer.

2. In asking those who have never led in public prayer, do not make the request before others. This makes it easy to say, perhaps with a laugh, "Oh, I could never do that." Arrange to meet them alone, and make it a matter of conscience. They may refuse, of course, but it will not be with a laugh. Do not ask for an immediate answer. Tell them to wait and talk with the Heavenly Father before letting you know. Such quiet talks often bring the answer, "I'll try"

3. Help beginners by arranging for three or four brief prayers or for a chain of sentence prayers. Many who have begun in this way have developed into prayer leaders of very great power.

#### A WORD TO MEMBERS

1. When asked to take part in public prayer, do not refuse, but go at once to your closet, shut the door, and tell your Heavenly Father your weakness and fear.

2. Ask Him to fill your mouth with suitable words. As you go about your daily duties, whenever the work of the meeting comes into your mind, lift your heart to God and continue to ask Him to help you.

3. Look up instances of prayer in the Bible, and just before starting for the meeting, go away again by yourself. If you will only thus try, the result will be right.

<sup>&</sup>lt;sup>3</sup> See "The King's Business," by Maud W. Raymond, page 230.

<sup>&</sup>lt;sup>4</sup> Adapted and arranged from a leaflet by Mrs. E. McEwen, of the Woman's Board of Foreign Missions of the Canadian Presbyterian Church.

#### Series of Topics

Judging from the year-books, the number of societies that assign special topics for the devotional service of the missionary meeting is very small, and the number using series of related topics still smaller. The average missionary society is, therefore, losing a great opportunity for systematic and helpful (tho necessarily brief) study of God's Word. Some societies, however, are alive to the possibilities of the devotional service and their year-books contain suggestions well worth adopting.

Along the line of related topics, studies of the women of the Bible seem to be especial favorites in women's societies. The characters studied include Ruth and Naomi; Lydia; Esther; Deborah; Dorcas; Mary and Martha; Mary the Mother of our Lord; Hannah, the Model Missionary Mother; Miriam the Singer; The Ideal Woman of the Bible; The Widow and her Mite; The Little Syrian Maid; The Shunamite Woman; The Widow of Zarepta; The Woman of Samaria; The Women Friends of Jesus; Paul's Helpers in the Gospel; Eunice and Lois.

An excellent series on the offices and person of Christ was used by the Woman's Foreign Missionary Society of Grace M. E. Church, Rockford, Ill. The twelve topics were as follows: I. Christ the Child; 2. Christ the Man; 3. Christ the Son of God; 4. Christ the Healer; 5. Christ our Teacher; 6. Christ our King; 7. Christ the Servant; 8. Christ the Prophet; 9. Christ our Leader; 10. Christ our Shepherd; 11. Christ our Savior; 12. Christ the Light of the World.

Another excellent series, not closely connected, yet timely and calculated to be a real spiritual help, was used by the Woman's Missionary Association of the First Church, United Brethren of Christ, Fostoria, Ohio. It is as follows: October, Tithing; November, Praise; December, The Great Christmas Gift; January (New Year) Consecration—"Me,

Myself"; February, The Prophecies; March, Giving; April, Our Guide; May, God's Calls and Men's Answers.

Several societies used the following series of topics on "The Genesis of Missions," given in The Missionary Review in April, 1903, page 284:

- 1. The Missionary Covenant. Genesis xxii: 18.
- 2. Missionary Messages of the Prophets.
- 3. Missions in the Hebrew Hymn-book (The Psalms).
  - 4. The Messiah Missionary.
- 5. Missionary Keynotes of the First Christian hymns (The Benedictus, Luke i: 68-79; The Annunciation to the Shepherds, Luke ii: 10-12; The Nunc Dimittis, Luke ii: 29-32.
  - 6. The Great Commission.
- 7. The Birthday of Christian Missions (Pentecost).
- 8. The Divine Program of Missions, Acts i: 8.
- 9. The City Missionary Period, Acts ii: 42-viii: 1.
- 10. The Home Missionary Period, Acts viii-xii.
- 11. The Foreign Missionary Period, Acts xiii-xxviii.
  - 12. Missionary Messages of the Epistles.

The following topics used by the Young Woman's Missionary Society of the Second Presbyterian Church, Springfield, Ohio, is worthy of commendation because of their appropriateness, in some cases for the special month to which they were assigned; in others, to the general topic of the program. They have evidently been selected with unusual care.

June—"Thoughts from the First Sermon in America in the Native Tongue." (Outdoor meeting in the park.)

July—"God's Choice." I. Cor. i: 26-29.

August — "Carey's Motto" (Carey's birth-month):

"Attempt great things for God, Expect great things from God."

<sup>&</sup>lt;sup>5</sup> Eliot's sermon to the Indians on Ezekiel 37:9, 10. Nothing could be more appropriate for an outdoor meeting. See "Pioneers and Founders," by Charlotte M. Yonge.

September—"Great Men of God," led by the pastor. (Evening meeting, with the men invited.)

October—"The Birthday of Christian Missions."

November—"How much owest thou unto my Lord?" (Thanksgiving.)

December—"The First Christmas Gifts." (Christmas.)

January—"The prospect is as bright as the promises of God." (New Year's outlook.)

February—"The Divine Program of Missions."

March—"The Syro-Phoenician Woman."
April—"The King's Business requireth haste." (Annual meeting with reports of the year's work.)

#### Concert Work

"Can you remember any devotional service, either in connection with your own meetings or the church missionary prayer service, that has made a deep impression on your heart and mind?" the BEST METHODS editor asked the secretary of a woman's missionary meeting in a Baptist church not long ago.

"No," she replied, after a few moments thought, "I don't believe I can." Then, after thinking again, she added, "At our last meeting Mrs. H., who led the devotional service for us, did not read a passage from the Bible as is customary, but asked us all to repeat the Great Commission (Mark 16:15) in unison. This imprest me, and others also of our women."

Concert work of this kind was made a strong feature of a series of home and foreign missionary programs issued for women's missionary societies some years ago by Mrs. A. B. Houston and Mrs. Howard Eckert of Cincinnati, Ohio. In these very excellent programs two devotional periods were provided for, one for the opening of the meeting, the other, a very brief one, for the close. The opening period began with the recitation in unison of a missionary creed formulated by Mrs. Emily Heisler of Bridgeton, N. J., after which provision was

made for a hymn, the reading of the Bible, and prayer. The closing service consisted of a hymn, the recitation in unison of a single text of Scripture, different for each meeting, and the Lord's Prayer, also in unison. Both creed and texts were printed in the year-book, but they could also be printed or written on a blackboard or sheet of cardboard. The creed, slightly changed to adapt it to both home and foreign missions, was as follows:

We believe in God the Father and in Jesus Christ his Son, our Lord.

We believe it is our duty to proclaim to all, at home and abroad, the message of salvation that God has provided through the death of His Son.

We, therefore, promise to send the Bread of Life by the hands of our missionaries, to all who have it not.

We promise to pray for our missionaries.

We promise to do all in our power for the spread of the Gospel in the whole earth that Christ's Kingdom may come.

#### A MISSIONARY PRAYER SERVICE

PREPARED BY MRS. EDWIN C. GRICE, PHILADELPHIA, PA.

Editor of "The Church Prayer League Leaflet"

(This service is arranged to cover missionary work as a whole, but it can be readily adopted to the needs of any given field. Where a given district or mission is considered, the names of workers and places should be mentioned, and definite needs presented. The more personal and real the intercession, the more full of power it may become.

The leader should carefully prepare in advance the plan that is to be carried out. Four helpers should be chosen, care being taken that they are believers in the power of prayer, and that sufficient time is given them prior to the meeting that they also may be prepared.)

#### I. PERIOD OF SILENCE

(This is a most valuable preparation for prayer—a time for collecting

thoughts and preparing to enter the audience chamber of the King of Kings.)

Call to Silence. Let the leader say:

"Let us remember the presence of God; let us lift up our hearts

To God the Father: to whom we pray;
To God the Son: through whom we pray;
To God the Holy Spirit: in whom we pray."

Silence for a minute.

Hymn repeated in unison (all standing or kneeling):

"Come, Holy Spirit, Heavenly Dove, With all thy quickening powers; Kindle a flame of sacred love In these cold hearts of ours."

#### 2. BIBLE READING

(The following passages, if copied and read by the leader, give the promise and fulfilment of Scripture, out of which grow all missionary effort.)

Gen. 1:27, 31; Gen. 3:15; Is. 9:16; Matt. 1:21; Ps. 2:8; John 10:10; John 17:3; John 12:32; Ps. 68:11 (Revised Version); Rev. 7:9, 14, 16, 17, 12.

#### 3. THANKSGIVING

(Let helper No. I read the quotations and helper No. 2 give the call to prayer, after each of which there should be a brief period of silence, so that each in his own way may lift his heart to God).

No. 1—"There has never been a time in the history of the Church when there have been more signal triumphs in difficult fields than during the past decade."—John R. Mott.

No. 2-Let us thank God:

For the signal victories of the Church in heathen lands,

#### Silence

No. 1—"The Church of Christ is within sight of greater victories than any she has yet won; or, if faith and sacrifice be lacking, of failure only commensurate with the opportunities lost."—Church Missionary Society General Review.

No. 2-Let us thank God:

For all the opportunities and openings that lie before us for the extension of His Kingdom.

#### Silence

No. 1—"You have gained a new sense of the honor of your place in the Church of Jesus Christ when you have realized that it falls upon you to be the fellow-worker with Christ in the uplifting of the nations of the world."—Archbishop of York.

No. 2-Let us thank God:

For our high calling as ministers and messengers of Christ.

#### Silence

No. 1—"One feels that it is worth while to be a missionary if it were only to see for one's self at first hand the wonderful working of the Holy Spirit."—Letter from a missionary.

No. 2-Let us thank God:

For the presence and power of the Holy Spirit revealed in the mission field.

#### Silence

No. 1--"One of the purposes for which missions exist is the final abolition of war; their message is that of the Prince of Peace. To make heathen nations Christian is one of our tasks; the other, still harder, is to make *Christian* nations Christian."— The Spirit of Missions.

No. 2-Let us thank God:

For the blessed knowledge of the Prince of Peace and the certain faith that through His power alone will "wars be made to cease to the ends of the earth."

#### Silence

No. 1—"All power is given unto me in heaven and in earth; go ye and teach all nations; lo, I am with you always."—The Bible.

No. 2—Let us thank God:

For the definite promise of Christ's presence to the end.

#### Silence

Missionary hymn (sung by all standing).

#### 4. MEDITATION ON PRAYER

(Quotations read by the leader or by four persons previously appointed. A moment for quiet meditation should follow each.)

<sup>&</sup>lt;sup>6</sup> A passage from II Esdras (Apocrapha) is also helpful in its thought: "For evil shall be put out and deceit shall be quenched. As for faith it shall flourish, corruption shall be overcome, and the truth which has been so long without fruit shall be declared."

"We must just go to God in our difficulties and lay them all before Him, as a child would do to its mother, and all will be well." —The last words of Bishop Wilkinson.

#### Meditation

"Prayer brings power. Prayer is power. The time of prayer is the time of power. Prayer is tightening the divine dynamo so that the power may flow freely without loss or interruption."—S. D. GORDON.

#### Meditation

"What the Church needs to-day is not more machinery or better; not new organizations nor more and novel methods; but men whom the Holy Ghost can use—men of prayer, men mighty in prayer."—BOUNDS.

#### Meditation

"Spiritual work is taxing work, and men are loth to do it. Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish."

—BISHOP BRENT.

#### Meditation

#### 5. INTERCESSION

(Leader assisted by helpers 3 and 4.) Leader: "Let us pray.

"Let thy merciful ears, O Lord, be open to the prayer of thy humble servants; and that we may obtain our petitions, make us to ask such things as shall please Thee; through Jesus Christ our Lord. Amen." (Other prayers may be used here at the leader's discretion.)

Helper No. 3—"It would mean a mighty impulse onward were all churches in our land to institute during the year a weekly hour of prayer for the mission work at home and abroad."—Church Prayer League Quarterly.

Helper No. 4—Let us pray:

That the Boards of Missions everywhere may be moved to call upon the Church at large for united prayer and intercession for missions.

#### Silence.

No. 3—"Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success."—ARTHUR T. PIERSON.

Silence

No. 4—Let us pray:

That the Church of Christ may carry forward her missionary campaign in the spirit and power of prayer.

#### Silence

No. 3—"Let us remember always that the great aim of missions is Christianity, not civilization; the knowledge of the Master, not necessarily nor primarily the knowledge of the market-place."

No. 4—Let us pray:

That the motive for missionary endeavor be kept pure. Silence.

No. 3—"If there is anything wrong with your life it will lie at one of these three points—imperfect surrender, inadequate faith, broken communion."

No. 4—Let us pray:

That all missionary workers and students preparing for service may have a fuller consecration of life.

#### Silence

No. 3—"If we could convert the clergy and make them a living force for missions the work would be done in a week. It lies with you to make them more missionary. Pray for those who are slack and do nothing."—CANON TUPPER CAREY.

No. 4—Let us pray:

That the clergy may be men of prayer and diligent in teaching the people how to pray. Silence

No. 3—Mention by name missionaries lately gone to their fields, and tell their location.

No. 4—Let us pray:

That especial blessings may rest upon the missionaries already at work and those lately gone to their fields. Silence

The Apostles' Creed and the Lord's Prayer (repeated in unison while still kneeling or with bowed heads).

Leader (in closing):

"Look, Father, look on His anointed face, And only look on us as found in Him; Look not on our misusings of Thy grace, Our prayer so languid and our faith so

dim;

For lo! between our sins and their reward,

We set the Passion of Thy Son our Lord."

Benediction Silence

#### ISLANDS OF THE SEA

#### Seeking a Name for God in Papua

MISSIONARY among the Papuans A writes to the London Missionary Society Chronicle: Our great inquiry has been for the word to translate our word "God." The word we have had, equivalent to "ghosts," did not express anything else to their minds. Only a few had learned that our particular Ghost or Spirit has attributes of the Creator. The inquiry for another name has been fraught with immense interest. Their Totem personalities are credited with bringing into being the things around them, and are called by the generic name for totem. One night, at the big village of Topiri, I said that they believed in several gods or creators, but that I had a God to tell them about who was before the world and all things, the God of their gods. The interest was intense, and they asked me His name. I told them He had none, for names are only needed by created things, and it was by His power all things came into being. Now the Papuan word for "power" is the word for "heat," also "breath," and one man caught at the word and gave Him a name—Siahu-vita the Powerful One, the Heat-giving One, the Breathgiving One. The interest almost became excitement, and they kept me talking till I was exhausted. They went to the village, and next morning I was told that the people scarcely slept all night, owing to their interest in this theological discussion. It is the first time that I have seen them excited about religious things. The seed has been sown, and it is going to burst into harvest some day.

#### A Converted Warrior

THE name of Moli Patu, of Nagugu, New Hebrides-who lately passed away-may not be familiar to many of our readers. He was a true servant of God, a Christian chief, a convert from heathendom. Dr. Taylor (now of Korea, but formerly of the New Hebrides) writes of him: "On one occasion I obtained permission from an old heathen chief to preach the Gospel to his tribe. I got Moli to take part. After pressing the Savior's claim upon the assembled natives, he said: 'Do you doubt that Jesus can change your hearts? Well, remember the old days when I and my tribe were your enemies, and always eager to fight. Now our hearts are made new, and we love you and want you to trust Jesus as we do."

#### Talking Shoes

THE South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as they call them, "shoes that talk." A story is told of a South Sea Islander, who came into church with shoes merrily a-squeak. He walked proudly to the front and, removing these shoes, dropt them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes.

#### Luke's Gospel for Head-Hunters

A BOUT 185,000 of our fellow-citizens of the Philippines are the Igorrotes, who are at once the most remarkable rice-terrace builders among savages, and on occasion are relentless head-hunters,

the gruesome spoils being often the proof of devoted lovers.

Miss Waterman, of the Episcopal Mission, has described the difficulties encountered in her translation of Luke's Gospel, which follows Mark, the first book printed in their language—in 1908. Figurative expressions like "the key of knowledge," "devour widows' houses," "the son of peace," "wisdom is justified of her children," etc., proved hard linguistic problems. Miss Waterman feels that, even tho faulty, those parts of the Gospel most needed in teaching will be understood and carry the right message to the hearer. A prayer often offered for the Igorrote people runs: "Give us tongues to speak and give them ears to hear the message of redeeming love"; and the missionaries confidently believe that both petitions will be heard.—Sunday-School Times.

#### NORTH AMERICA

#### Churches of Italian Immigrants

N 1911 there were, according to Dr. Morse of the Bible Mission to Italians in Hartford, 250 Protestant Italian churches in the United States. The number to-day is presumably considerably greater. The Catholic Directory gives the number of Italian Roman Catholic churches in the United States as 150. The "Old North Church" of Boston, Christ's Church (Episcopalian), with its memories of Paul Revere and the Revolution, is now in the heart of a large Italian population which has, to a great degree, turned its back on Rome. The Episcopalians of Boston have appointed Miss Lillian Skinner, long resident in social centers in this part of the city, to open up religioussocial enterprises among these New Englanders.

#### Bibles and Battleships

DURING a recent visit of some of the best of the Japanese cruisers to the Pacific coast, the American Bible Society presented over 1,500 Bibles to the

Japanese officers and men. On the occasion of the presentation of these Bibles, Vice-Admiral Kuroi spoke in substance as follows:

"The Bible unifies the nations. President and Mikado may meet upon the broad ethical truths of the Scriptures. If these 1,500 sacred volumes are not read, the fact that they were given by American citizens to Japanese youths in training for the navy is an act of good faith and fraternal good-will. Bibles are different from battleships, but the civilization of the Book will live longer than the ship bristling with big guns."

#### Ten Years' Presbyterian Growth

THE Southern Presbyterian Church has issued the following statistics, showing the growth of its foreign missionary work in the last decade:

		Per cent.		
	1904.	1914.	Increase.	
Foreign Mission-				
aries	193	337	74	
Native Force	220	1,191	441	
Out-stations (places				
of regular				
meeting)	279	1,013	263	
Communicants 8	,743	29,700	240	
Adherents14	,127	100,318	610	
Sunday-school				
Membership 5	,176	30,099	481	

#### Pastor Fetler's New Work

PASTOR WILLIAM FETLER, exiled from Russia and made uncomfortable in Sweden, is in New York city at the present time, where he has been employed by the Baptist Home Mission Society to work among the Russians in our country. It will be a new experience for Mr. Fetler to work for his Master and at the same time to be free from the espionage and persecution of the government. When Mr. Fetler reached New York he was met by Rev. C. W. Fin-On the way uptown from the steamer Mr. Fetler raised his hands and thanked God that he at last had reached a land where he would not be persecuted for his religion; and he prayed

that some time he, or, if not himself, his little son, might return to Russia and preach the Gospel to his countrymen without fear or hindrance.

#### The Y. M. C. A. and the Indian

THE failure of the American churches effectively to reach the Indian population accounts largely for the "Indian problem." One of the most useful agencies in dealing with this is the Y. M. C. A. There are to-day a hundred reservation Young Men's Christian Associations, with a membership of over 2,500 young men. These Associations are largely supervised by a native board of directors. The Associations support their own field secretary, and are paying the salary of a native secretary in India —the first foreign missionary supported by our American Indians.

This movement has spread over the border into Canada, carried there by Indian young men, and to-day there are some 200 members in a half-dozen Associations in Manitoba and Saskatchewan. Already the impact of this Christian Association movement in the Indian student bodies is being felt. Student Christian Associations are increasingly becoming great recruiting centers for native leadership for the evangelization of the race.

#### Missions Among Indians

R EPORT of the eighth annual meeting of the Home Missions Council, just published, brings us some very interesting information concerning the present status of mission work for the Indians of the United States. It shows that the following churches labor at present among them:

	1 rive
Baptist, Northern	. 20
Baptist, Southern	. ?
Christian Reformed	. 2
Congregational	. 6
Friends	. 10
Independent Evangel. Mission	. 4
Lutheran (Joint Synod)	. 1

Mennonite	4
Methodist Episcopal	25
Methodist Episcopal, South	9
Mormon	3
National Indian Association	7
Norwegian Lutheran	?
Norwegian Evang. Luth. Society	?
Presbyterian, Northern	57
Presbyterian, Southern	2
Protestant Episcopal	13
Reformed Church (Dutch)	6
Reformed Church (German)	1
Reformed Presbyterian	3
Swedish Ev. Miss. Covenant	?
United Presbyterian	2

The total of tribes labored with is 175. Among them 456 Protestant churches are organized, while at 556 stations services are held, tho no congregations are organized there. The number of ordained clergymen among them (white) is 211, and 222 native pastors. There are 31,880 communicant members, and 66,994 adherents. The enrolment in the Sabbath-schools is 18,395, while in the mission schools 2,007 are enrolled.

#### The Negro Year Book

UR office takes pleasure in acknowl-O'cdging the receipt of a copy of the Fiftieth Anniversary Edition of the Negro Year Book. It is issued by the Tuskegee Institute, Alabama, and contains accurate and concise information. This book is published annually, growing out of many inquiries concerning the history and progress of the negro race. All the facts about the negro in America are brought down to date. The census reports show that there are now very few, if any, pursuits followed by whites in which there are not some negroes. There are over 50,000 in the professions -teachers, preachers, lawyers, doctors, dentists, editors. Thirty thousand are engaged in business of various sorts. Fifty years ago there were in the South no negro architects, electricians, photographers, druggists, dentists, physicians; no negro owners of mines, cotton mills, dry-goods stores, insurance companies, publishing houses; no newspaper editors, no undertakers, no real-estate dealers, and no hospitals managed by negroes. In 1913 negroes were managing all the above enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 300 drug stores, and over 20,000 grocery and other stores. There are 300,000 more negroes working in the trades and in other occupations requiring skill—blacksmiths, carpenters, cabinet-makers, masons, miners.

#### A Hawaiian Association

THE Hawaiian Evangelical Association has just issued its ninetysecond annual report. Hawaiian churches have shown genuine courage and spirit worthy of their ancestry in that, notwithstanding troubles along industrial and financial lines, they have increased their benevolent contributions nearly \$2,000. Missionary opportunities and openings for new work fairly press upon the officials of the Board, not only among native Hawaiians, but among the Chinese in Honolulu, the 14,000 Filipinos, and the many Japanese. The association gave last year to the work of the American Board \$7,891, of which \$5,410 represents the Easter collection taken at Central Union Church, Honolulu. The churches listed by the association number 105, with a total membership of 8,828 and 105 ministers in service.

#### Self-Imposed Income-Tax

A NOVEL plan has been devised in a church in Milwaukee, and that is the adoption of a self-imposed incometax for church purposes. The agreement among members of the congregation is that all those having an income of one thousand dollars or less will pay 2 per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of three thousand dollars and over, the rate is 5 per cent. This payment is in full, and from

those who pay it no other contribution is asked.—Spirit of Missions.

#### Canadian Indians and Eskimo

A CCORDING to a census taken this year there are 106,490 Indians and 3,447 Eskimo in the Dominion of Canada, making a total native population of 109,937. No returns as to the religious belief of the Eskimo are available, or of 22,217 Indians. Of the remaining 84,273 Indians, only 9,437 (one-third of the number being in Ontario) registered themselves as pagans. In the regions in which the work of the Church Missionary Society has lain, namely, in Alberta, British Columbia, Manitoba, Saskatchewan, Northwest Territories, and Yukon, there are 63,341 Indians. The census does not state the religion of 3,006 of those in British Columbia, of 1,988 in Saskatchewan, or of any of the 8,030 in the Northwest Territories or the 1,389 in Yukon. About one-eighth (6,267) of the rest are returned as pagans. Among those enumerated as Christians 11,542 are Anglicans and 20,962 are returned as Roman Catholics. A very large proportion of the Indians whose religious belief is not stated are known to have been baptized by Protestant missionaries.

#### LATIN AMERICA

#### Missionaries Return to Mexico

A LL the missionaries of the Presbyterian Board of Foreign Missions in Mexico left the country in May, 1914. A few have now returned. Conditions are still very chaotic, but not without hope. One worker writes: "We found our people scattered and frightened, but were able to get together a goodly number of those who had returned to the Port, and it was a joy to see how they took heart and declared their readiness to go on with their regular services. We are so glad to be here at a time when our people need everything that we can do for them, and are so appreciative of

our presence and endeavors in their behalf. Thanks to our Heavenly Father we are in no danger, and the Americans are at liberty to look on the rushing here and there of soldiers without the least fear that any of the demonstrations are 'anti-American.' By day and night we go where we like, and no one seems to think of our being out of place. I am full of hope that the churches will soon enter upon a greater career of usefulness than has ever characterized their endeavors in the past."

As soon as conditions permit, all the missionaries from Mexico now on furlough will return to their fields.

#### Putumayo Mission Abandoned

THE directors of the Evangelical Union of South America have concluded that the establishment of a Protestant mission in the Putumayo region is now impracticable. This decision is based upon the reports of two commissions which were sent out to study that country. They found it practically an uninhabited wilderness, the savages who once dwelt there having been either exterminated or driven out. The survivors are so few, scattered, and continually moving, that any settled work among them would be quite impossible. On the upper reaches of the river, where the largest numbers of Indians are foundtho still but few-government subsidized missions, under the control of the Capuchin Fathers, have been established with not only civilizing, but very definite political ends in view; and the establishment of Protestant work in that region is absolutely forbidden.

### Atheism Taking Brazil

REV. W. G. BORCHERS, of Santa Rita, Brazil, writes as follows in *The Missionary Voice* of the religious situation there: Many Brazilians are going to Europe to study. They know only the very corrupt form of Romanism which is found in Brazil, and which their

intelligence has secretly, if not openly, rejected. In Europe they meet the writings of the destructive critics, which confirm them in their belief that Christianity can not be accepted by an intelligent man. Hoping to do a service to thousands of their fellow countrymen who are in the same disturbed state of mind, they translate into Portuguese the works of the destructive critics. We have, therefore, in Brazil a fund of such literature, and it is increasing rapidly. Men are putting their money into its publication as a business venture; and, judging from the way in which hungry-souled men are reading it, the publishers will suffer no financial loss. If we had at our command the necessary means, we could publish in Portuguese an adequate Christian literature designed to offset this influence and give thinking men an intelligent foundation for faith in Christ and God.

#### EUROPE-GREAT BRITAIN

### Distribution of Gospels to Soldiers

The Scripture Gift Mission continues its helpful activity among the soldiers. French and Flemish services are being held in many places in England for the Belgian refugees, and through the mission many thousands of attractive copies of the Gospels have been distributed, and gladly received and read by them.

The news from Russia still continues to be encouraging, and Scriptures are being sent to every part of the vast Empire where soldiers are either fighting battles of their country or are mobilized to proceed to the front. The simple faith of the Russian soldier is being evidenced more and more, and it is found that many of the regiments never go into battle without prayer first.

## Temperance Work by Y. M. C. A.

A T each training camp is at least one large tent or "marquee," manned by trained workers, to which the men may resort for letter writing, reading, singing, table games, and healthy amuse-

ment. Note-paper and envelops are supplied free, stamps and postal orders are for sale, and there is a letter-box in each tent. Cheap temperance drinks, chocolate and candy, and little personal necessities of all sorts are sold at the tents, and in some there are cafeterias where hot coffee and sandwiches are sold. The Association workers are on call for service or aid of any sort at all hours.

At first there was considerable difficulty. There was fear of spies, and the obstacles in the way of getting men near the front were particularly serious. When they were allowed by the Allies to go, they were at first permitted to take only 37 pounds of baggage with them; and their activities were carefully watched. Now the baggage limit has been raised till it has reached 200 pounds, and the men are able to carry a full and serviceable equipment.

# THE CONTINENT Relief Work in Paris

THE American Church in Paris is helping in every way it can in the relief of the sick and poor in the city and out of it. It is able to pass on many gifts which the donors hardly know how to place. Every gift the church sends goes marked, "Loving Is Giving and Giving Is Life." Some of the gifts are layettes for new babies; little children's clothes, for both boys and girls; plain jackets and chemises, such as the peasant women wear; soldier outfits; pillows for the wounded on the trains; hospital supplies; clothing for convalescents. And it makes, as a gift, "all the robes worn at the last by those who die at the American Ambulance—long, white robes of soft muslin, on each of which is sewed a cross of violet silk."

# The Bulgarian Hebrew Mission

A NEW work among the Jews has been started in Bulgaria. Never before has any systematic evangelical work been carried on among the many

Jews who have found an undisturbed domicile in Bulgaria. From time to time a preacher from abroad would reach Sofia and hold a meeting, give a twenty-minute address, and then leave the Jews for another year to wonder what it was all about.

Last June, the Rev. A. Silverstein started a work in Sofia, in connection with the revival which broke out there and is still spreading all around. Up to the present, 17 Jews have joined the church and have been baptized in the name of Jesus Christ. The work is nonsectarian. A committee has been appointed to take charge, composed of Congregationalists, Methodists and Baptists. This work has no foreign Board to support it, but is maintained wholly by voluntary contributions, which are forthcoming from the Bulgarian local churches. A Hebrew-Christian Home has been established as well, where many live who on account of their faith in Jesus Christ have been thrown out of work and are separated from relatives and friends. This, too, is supported by voluntary contributions.—The Orient.

#### The Bible in Russia

THE Holy Synod at Petrograd has been busily engaged in the work of producing popular editions of the Bible. These are being widely distributed by the Orthodox Church among soldiers on the battle-field as well as to the sick and wounded. Various Russian Red Cross Aid Associations are including Bibles and Testaments in their parcels of "comforts" for troops at the front, and as the available stock of the British and Foreign Bible Society has become exhausted, the Holy Synod is undertaking the work of printing fresh editions. In theory the Orthodox Church has always given her children free access to the Bible; in practise her system has allowed ignorance and superstition to crowd Bible reading, let alone Bible instruction, out of the life of the average pious Russian.

Should this wave of enthusiasm for the propagation of the Holy Scriptures prove more than a passing phase, we may look forward to a revival of intelligent religious instruction in Russia.

# German Missions Crippled

THE disastrous effects of the war on German foreign missions are illustrated in India. The Gossner Mission of Berlin has a staff of 50 Europeans in Chota Nagpur and Behar. It has done splendid work, both religious and philanthropic. Its secretary, the Rev. Paul Wagner, has received the Kaisar-i-Hind gold medal. The situation of the mission is extremely critical. The Schleswig-Holstein Mission, with more than 40 European missionaries in the Vizagapatam District of Madras and in the Jeypore Agency, has dismissed 275 Indian agents, put 150 more on half-pay, and shut down its theological seminary of 78 students. The Leipzig Mission in Tanjore and Trichinopoly, whose native educational staff alone numbers 580, has been obliged to close its schools and send the children home.—Moravian Missions.

#### Alcohol Banished from Iceland

"TE DEUM" is being sung in Iceland over the mighty moral victory in the Anti-Drink Campaign through the Prohibition law which was passed in the Althing, or Parliament, on September 10, 1913, and was brought into force on January 1st, this year. Now, no intoxicating liquors may be sold in Iceland unless prescribed by a qualified medical man. This great and grand victory has not been won in a day; it has been a battle of 70 years' standing. The year 1842 marked the first stand taken to oppose the evil influences of Bacchus. The ablest scholars, students, and young men of that period were, almost without exception, going to the moles and the bats through the abuse of alcohol. The common people, too, followed hard after their example, and morality had reached an awful pitch. Awakening to the fact that the little nation was going headlong to ruin, a few of the students in Copenhagen University and Reykjavik Higher Grade Latin School joined hands, resolving to abstain from drink and encourage others "to go and do likewise."

#### Horrible Conditions in Albania

MR. ERICKSON, who has been waiting in Italy for an opportunity to cross the Adriatic and resume work, recently made a flying trip of investigation to the port cities of Albania, and returned to Rome. Under date of April 7th, he writes of the terrible destitution which he found. "My first stop was at Valona. When I was there before, a year ago last June, the Provisional Governor was in control, and life in the city was free and hopeful and glad. This time it was different. The Albanian leaders had all left, the city was crowded with refugees; misery, wretchedness, starvation, and death were everywhere. In the city, thousands were crowded into tumble-down, abandoned buildings and mosques, etc. In one large mosque were at one time living about 150, but of these 64 had died. The Italian authorities informed me that there were 35,000 of these refugees in and about the city, most of them from Tepelin, Kolonia, and other districts recently occupied by the Greek government after their committees and irregulars, consisting largely of released criminals, had committed the unspeakable horrors which had driven these people forth. Altogether 170,000 people, practically the whole Moslem population of this territory, are thus in exile from their homes.

# **ASIA** MOSLEM LANDS The War and the Jews

THE Jews have been more affected by the war than any other non-Christian nation. "Over 9,000,000 of the 13,ooo,ooo Jews live within the war zone;

the seat of the war in Eastern Europe is the home of the Jewish race; over 200,000 Jews are serving in the Russian army alone. Hundreds of thousands of Jews are being torn away from their abiding place of many generations. Already a quarter of a million Jews have migrated from Galicia into Hungary, and into other Austrian provinces. Again, the altered position of the Jews in Russia, due to the Tsar's proclamation, can not fail to affect the thoughts of Christianity. The war has added infinitely to the difficulties of missionary work among the Jews, yet "the uncertainty all around them is moving not a few Jews to inquire concerning Christian truth."

# Urumia Christians Rescued

THE Kurds and Turks have at last been expelled by Russians from Urumia, the city of 50,000 which is the center of American Presbyterian missionary activity in Azerbaijan province of Persia. January 2 the Kurds besieged the city, after ravaging the surrounding districts and massacring thousands of Christians. The Russians defeated the Turks in engagements near Dilman and Bachkala, according to the report of the Russian general staff in the Caucasus, and released the 17,000 native refugees who had placed themselves under the protection of the Presbyterian "U. S. A." mission. It is estimated 20,000 natives of the district are dead or missing, many of the women being carried captives into the hills. Rev. Robert Labaree, of the Presbyterian Board of Foreign Missions, tried earnestly to reach the city, but failed. Now the Russians have brought relief, and have also freed Van of the Turks.

# Misery in Central Turkey

A LETTER from Mrs. John E. Merrill, of Aintab, gives a vivid picture of life in Central Turkey in these days. "The city is in misery, no work, and no prospect of any; the looms are idle, and

more than 10,000 men are out of work, and come begging for food for their starving families. Here is a sample: A woman with a blind husband and three small children, after three days without any food at all, begged a little flour, rubbed it up with water, and they ate it so. We are trying to economize; burn candles, as oil is not to be had, except in small quantities and at a high price, and even candles are becoming hard to get, and coal and matches are going up to a forbidding price. We have the simplest meals, sit together to save fuel, eat little meat, and buy no clothing or other luxuries. But with all this misery there is much spiritual interest. Churches are crowded, prayer-meetings full, 250 to 300 women in some, and very touching. Christian workers are finding a great opportunity, and it seems like the beginning of a revival."

## Swedish Mission in Chinese Turkestan

THE Swedish missionaries, L. E. Hogberg and Dr. G. Raquette, report progress in their medical and educational work at Kashgar and Yarkand. A conference was held at the latter place recently, and plans were made for opening new work at Khotan, ten days' journey southeast of Yarkand. It is planned to open an orphanage. At the two hospitals of this mission, 17,114 patients were treated in a single year.

The Swedish Missionary Society, which has a number of flourishing mission stations in Chinese Turkestan, announces that the medical work in its three hospitals—at Kashgar, Yarkand, and Yengi Hessar—not only pays its own costs, aside from missionaries' salaries, but turns over a considerable sum to other work. The new buildings at one station were entirely paid for by surplus from the Kashgar hospital.

The press of the Swedish Missionary Society in Chinese Turkestan has circulated 8,000 copies of the Gospels in Kashgar-Turkish; also a grammar for students of the language, as well as other text-books. It also issues a bimonthly journal in the same tongue, the only publication of the sort in that country.

#### INDIA

# An Epoch for India

N the annual report of the Kashmir Medical Mission Dr. A. Neve says this year "marks an epoch from which everything will date afresh." He writes:

"It is certainly an epoch for India, so many of whose gallant princes and troops are in the firing-line. In future, things can not be the same. . . . The spirit in which we English now meet our Indian fellow subjects is that of cooperation, and should lead to closer friendships in future when the men come back who have been fighting our battles in Europe, and experiencing English hospitality. That the spectacle of Christian nations fighting among themselves is unedifying goes without saying, and especially that there should be such barbarities practised on non-combatants; but perhaps the people of this land may thus be brought to see the distinction between real and only nominal Christianity, and the corollary that religion is a matter of the heart, not of hereditary creed and ceremonies."

# Appeal from Indian Villages

THE following letter, received by a missionary in South India, is typical of the mass movements toward Christianity.

"Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have, therefore, resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and to preach to us

(the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."

## "An Indian Christian Saint"

N these words a missionary who had known him many years describes the Rev. S. R. Modak, of Ahmednagar, who died a few months ago. Mr. Modak was a man of singular nobility of character and of winsome personality. For 26 years he had supported his large family by legal service, while doing a large amount of Christian work of various kinds. Three and a half years ago, when he was invited to become the pastor of the largest Christian congregation in Western India, he said: "Since I was young my highest ambition has been to do such service. If you think me worthy to become your pastor, I shall gladly accept your invitation on two conditions—that you accept my services without any pecuniary remuneration, allowing me to continue to support my family by my legal work, and that you employ an associate pastor." The church properly insisted on paying him a modest stipend, which he always turned back into Christian work.--Marathi Mission Report.

# Letter-Writing and Prayer to Win Men

REV. N. V. TILAK, one of the pastors in the Marathi Mission of the American Board, in reporting his literary and educational work, says: "It has been my privilege to preach the Gospel by writing letters. Each letter goes forth with prayer. This method of preaching has led four Brahmins to embrace Christianity. One of them was a Sanyasi, or 'Holy Man,' a speaker of three different dialects, who has wandered through the length and breadth of India in search of the truth. There are a dozen more enquirers in corres-

pondence. A sad experience in connection with some of these men is that they stop correspondence as soon as they are convinced of the truth of Christianity, and a few go so far as to try and forget all acquaintance with me in order to avoid the final step. But my prayers for these never cease, and I feel prayer is more effective than preaching, oftentimes."

#### SIAM

## Progress in North Siam

"FOR years the only Christians in Tong Pa, North Siam, have been the faithful evangelist Noi Wong and his wife. But the past year has seen a goodly increase, writes Dr. C. H. Crooks of the Presbyterian Mission. Eleven in all have been baptized, among them an old woman over 80 years of age, who, having considerable means, has in the past made gifts to the temple. Her turning to Christianity has made a profound impression on all the community. She has a large family, and some of them have already followed their mother into the religion, and others purpose to do so. Thus has the entering wedge been thrust into the solid wall of opposition with which Christianity has had to contend here. Tong Pa is a rice-farming district, where rice seldom, if ever, fails, and we hope, with patience and perseverance, to build up a church there."

#### **CHINA**

### Why the Nations are Fighting

THE Central China Post prints this composition of a Chinese pupil of a London Mission school: "Now there is a great battle in Europe. This began because the prince of Austria went to Servia with his wife. One man of Servia killed them. Austria was angry and so fight Servia. Germany write a letter to Austria, I will help you. Russia write a letter to Servia, I will help you. France did not want to fight, but they got ready their soldiers. Germany write a letter to France. You don't get ready

or I will fight you in nine hours. Germany to fight them, pass Belgium. Belgium say, I am a country, I am not a road, and Belgium write a letter to England about Germany to them. So England fight for Belgium."—Sunday-School Times.

## Following the Foochow Revival

PRESIDENT BEARD, of the Foochow College, writes in optimistic vein of the Bible-study revival in that city and as to the fine prospects generally: "Never during the 20 years that I have known the church in Foochow has there been so much interest in Christianity as now. Churches are full Sunday after Sunday. The solid men of the community are coming, and they are listening as never before. Besides this, they are studying the Bible as never before. During the past week in a score of different places special meetings have been held—not always in churches, but in the homes of the Christians, or sometimes in a courtyard. These meetings have been well attended by thoughtful people. The teachers and students of the college have done much of the work. One man lectures on some scientific subject, with experiments to illustrate, and the evangelistic address follows. The interesting thing is that the evangelistic talk holds the attention bet-Then men are ter than the scientific. lined up to form Bible classes."

#### A Great Church in Peking

"THE most strategic center in the world to-day for missionary work is Peking," says Miss Luella Miner, and there is not a pastor anywhere who has more reason to rejoice in his opportunity than Mr. Li, who faces his audience of 600 or 700 every Sunday morning in the beautiful Central Church in that city. There sit the 100 students of the Union Woman's College and Bridgman Academy, the 40 women of the Union Bible School, and about 100 women from

the humblest rank up to the wives of high officials.

Beyond the school boys who occupy the front seats in the other half of the church, the pastor sees, perhaps, two of President Yuan Shih Kai's advisers; teachers from the government universities: keen-eved students; energetic men in business or official lines. And here, too, the rich and the poor meet together.

Over 100 members were received into the church in 1914, many of them from the student class. The Sunday-school of Central Church numbers over 700, including three branch schools held in the vicinity in the afternoon.-Missionary Herald.

# Promising Work in South China

THREE years ago Christianity was practically unknown in the important city of Changning, the center of a large and populous district among the Hakkas in South China. To-day, there are in this district two organized Baptist churches with 45 members and a considerable number of interested inquirers. church maintains a school, and meets all necessary expenses without foreign aid. The first convert was baptized one year ago. One of the early converts was a military commander, who immediately surrendered his commission and has entered the medical department of the University of Nanking in order to fit himself for service as a Christian physician. Among the other converts are the postmaster, one of the magistrates, a member of the National Assembly and former President of the Provincial Assembly, and several teachers from the public schools. Only two families of all represented in the membership of one of the churches are without representatives in government service. Yet the converts have come from all ranks. Thirteen educated men, some of them holding degrees, are planning to fit themselves for Christian service either as preachers or physicians. The movement promises to be distinctly Chinese, and to develop

very largely without financial help from the mission.

# Protection for Chinese Slave-Girls

ANTON has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.—Spirit of Missions.

# A Chinese Florence Nightingale

THE city of Weihsien in Shantung was visited by severe floods last September, which did much damage to the city and its suburbs and to the missionary compound. It is reported that one of the most efficient and helpful people in the emergency was a Chinese orphan girl, who had been rescued in famine times a few years ago.

It was Kwei Lan who seemed to be in all places at the same time, looking after the distrest as they were brought in by scores and hundreds from the nearby villages and laid down to recuperate after their harrowing experiences. It was Kwei Lan who distributed clothing to the shivering flood victims, gave steaming hot food for the starving, hung out wet clothes to dry, bound up the wounds of the injured ones, and in her strong, gentle, young arms hushed the wailing of the sick babies. Her bright words of cheer, her endless deeds of kindly ministry won for her the lifelong gratitude and affection of the recipients, and caused the missionaries of Weihsien station to christen her "the Florence Nightingale of Shantung."-The Continent.

### JAPAN—KOREA

#### Then and Now

J APANESE Anti-Christian Edict of 1868. "As for the Christian sect, as it has been prohibited thus far, in like manner it must be strictly supprest, forbidden, and prohibited. As for the Jesus religion, it also must be strictly supprest. Keiyo, fourth year, third month. Prime Minister, by imperial order. This order must be strictly and universally enforced in Hiogo Ken."

#### CHINESE EDICT, 1900

The Dowager Empress of China passed the death sentence on all Christians in China.

## KOREAN EDICT, 1904

"If you see a foreigner, kill him; if you see a native reading the Christian Book, kill him."

#### 1915

Japan—600 non-Christian schools in Japan regularly supplied with a monthly paper explaining Christianity, through a government school teacher's influence. Recent circulation one month, 32,000 copies.

China—235,303 church members.

Korea—72,203 church members.

—Adapted from Missionary Voice.

#### Imperial Gift to the Salvation Army

WITH a generous gift of 3,000 yen, their Imperial Majesties the Emperor and Empress have indicated their interest and approval of the social and philanthropic work which has been done in the past 19 years in Japan by the Salvation Army. It is the first imperial recognition that the Army has had, and, coming at a time of great need, it is doubly appreciated. The gift comes at a critical period in the finances of the Army, inasmuch as a few months ago Commissioner Mapp was informed by the headquarters office at London that the effects of the war were such that there would be a great reduction in the support sent to Tokyo. A little later the "reduction" proved to be 12,000 yen-a

crushing blow, but one which the Army is sharing in every quarter. It was since the news of this reduction came that the Army's need was called to the attention of their Majesties through the kindly offices of Count Okuma, Baron Shibusawa, and Mr. Shimada, M P.— Japan Times.

# Christian Literature for Japanese

THE leavening of the Japanese student mind with Christian truth is greatly assisted by a modest little society which is distributing the right kind of literature. Magazines and papers with articles written from the Christian point of view are sent to schools at a ratio of one paper to ten students, the principal assuming the responsibility for fair distribution. There were some 23,000 copies sent to 468 schools in one month. Most of the schools are government high schools and they are in all parts of the Japanese Islands. The society publishes a little monthly newspaper. The plan originated with a teacher of English who began giving away Christian periodicals to his students. He secured the co-operation of friends who provided literature that they had already read, and hence the movement has grown.

### The "Hamill Memorial" in Japan

DLANS are on foot for the erection of a School of Religious Pedagogy and Sunday-School Training in Kobe, Japan, to be known as the "Hamill Memorial Building," in recognition of the service of the late Dr. H. M. Hamill, President of the International Sunday-School Association, who passed from this life on January 21, 1915. Dr. and Mrs. Hamill visited Japan and Korea seven years ago, and for five months held Sunday-school institutes in every part of Japan and Korea; and from that time until the day of his death he maintained a deep interest in religious education in Japan. The plan contemplates lecture rooms, a complete Sunday-school workers' library, a museum, offices for a

general Sunday-school secretary, a supply room and a model Sunday-school which should give practise work to students of teacher-training, as well as a demonstration of methods to pastors, superintendents, teachers and other Christian workers.

A Japan Barber Evangelist

REV. J. B. HAIL, writing from Wakayama, Japan, tells of a barber who is seizing every opportunity that comes to him to pass on the Gospel tidings. This man recently came to the missionary with a request for Hole's "Life of Jesus of Nazareth." He said: "I have a picture of Christ in my barber-shop, and it is a great help to me in opening a conversation with men to tell them of Jesus. If I had a copy of Hole, altho I do not know a word of English, yet I can get Kodoma San to tell me where to read about the pictures, and thus I can explain them to others."

It is needless to say that the man got the book. Soon after he returned to Mr. Hail and said: "I have used the book and shown it to 48 persons, trying to point them to Christ. But when I am talking to men I feel deeply my own lack of spiritual power to awaken them to their need of a Savior. My past life has not been such as to recommend the religion of Christ."

### "Eternal Life Association"

In addition to his Christian propaganda through the Japanese newspaper columns, Dr. Albertus Pieters has developed a reading club called the Eisei Kwai, or the Association of Eternal Life. Anyone can join upon payment of a monthly fee of 5 sen (a little over 2 cents) Every member has a right to draw books from the library, the postage outward being paid by the mission, return postage by the borrower. Something less than a hundred dollars has been invested in a library of excellent books on Christian themes. The catalog registers 270 titles. There are at present 62 members

in the reading club and the books are moving briskly. As rapidly as new applicants for literature come in from the newspaper propaganda they are directed to this club.

# Remarkable Bible Circulation

THE year 1914 in the Korea Agency was one of remarkable progress and the sales exceeded all expectations. The total circulation was more than two and a half times greater than in 1913, even tho the 1913 circulation was more than double that of 1912.

Mr. Beck's encouraging report shows that the total circulation for 1914 was 458,694 as against 176,880 volumes in 1913, the total increase, therefore, being 281,814. This result has been obtained despite the 10 per cent. cut in appropriations, and the very great financial embarrassments that have faced all classes in Korea during the past year. The average number of colporteurs employed was 103 men and 20 Bible-women. Counting others who are employed for a short period, 173 colporteurs and 29 Bible-women have been engaged in Scripture distribution.

#### Korea and Uganda

K OREA'S multitudes are turning to Christianity at the rate of 3,000 conversions a week. There has been an average of one convert every hour since the missionaries first went to Korea, over twenty-five years ago. In these times, however, the average has amounted to cighteen converts per hour! Away down in Uganda—which now has 1,200 churches where twenty-five years ago there was but one—the coronation of the new king, Dauda Chwa, was held with Christian ceremonies and under Christian auspices.—World Outlook.

#### An Active Bible Class

N Pingyang, Korea, an active Bible class of fifty-nine young men has been organized. During the recent revival this group of young men assumed re-

sponsibility for all the young men who profest an interest in Christianity during the evangelistic meetings. They assigned a certain number to each member of the class, and these Bible-class workers went daily to the homes of the inquirers and brought them to the evening meetings. Now that the revival is over, they still continue to bring them to the regular and special church services. Many of the members of this class have gone out preaching on Sabbath afternoons, and as a result there has been a constant stream of new believers into the churches.

# Koreans "Born Preachers"

A SERIES of evangelistic services has just been conducted in Sen Sen (Syen Chun), which has afforded an excellent opportunity to see the Korean Christian at work in the great business of saving souls. A newcomer from the Occident writes: "The zeal and energy with which personal work is carried on is nothing short of amazing, and is the cause of much shame when the coldness and indifference of God's people in socalled Christian countries is borne in mind.

"The territory was assigned to about 100 men and boys, including two Korean pastors of the city churches with many of the Elders and Deacons and a large number of the boys from the Hugh O'Neill Jr. Academy, and some fifty or sixty women. The first question asked was always the same—"Do you believe in Jesus?" and if an opportunity was given, the boys immediately proceeded to point out why and what man should believe. The Korean is a born preacher, and so far I have vet to meet a Christian who does not thoroughly enjoy this work. Very often it was unnecessary to ask this question, for when a heathen really gives his heart to the Lord, it is not long before the presence of the Spirit and the peace of God in his heart manifests itself in face and bearing.

#### **AFRICA**

### Christian Literature for Moslems

THERE are three methods of carrying the message of the Gospel to the non-Christian world: that by word of mouth, the living voice of the preacher; that by life, the ministry of friendship, the miracles of healing, and the exhibition of the virtues of Christianity-the word of Life in the word of the life; and thirdly, the method of the printed page. The Nile Mission Press is only one among more than a hundred and thirty mission presses in the mission field, but in its outreach and output it will compare favorably with any of them, and its strategic importance as regards the present situation can not be over-estimated. In ten years 5,560,000 books and magazines (equal to 70,000,000 pages) have been printed and published; or, including the total for the ten months of the present year, 83,000,000 pages. All the publications are in Arabic, but many have been translated into other languages; and are now distributed to 40 different countries, including Bokhara, China, India, Palestine, Arabia, Persia, Turkey, Java, and South America.

#### Methodist Success in Liberia

B ISHOP ISAIAH B. SCOTT, of the Methodist Episcopal Church in Liberia, reports that the church membership in that republic has increased during the past year from 9,633 to 10,709. The conference is divided into five districts, located along the coast, eastward from Monrovia. For the past twelve months a total of 1,973 conversions is reported. Eleven years ago the benevolent collections amounted to \$203, while in the past vear our Liberian Methodists gave \$1,579 for this purpose.

#### The Effects of Christianity

FROM numerous towns and villages in the Kabba district (some of the places from fifty to a hundred miles distant) deputations of young men, ac-

companied occasionally by chiefs, have traveled to Lokoja, urging the mission to send teachers to them. At one station, Ogidi, so many of the young men renounced idolatry that when the time of the annual idol sacrifices and festivals came round, there were few young men to take part in the proceedings and the elders were much incensed. They not only prohibited the Christian teacher and some of the leading Christian adherents from holding church services and school, but expelled them from Ogidi and obliged them to take refuge at Kabba. Through the interposition of the British Resident these Christians returned home, but were not suffered to stay except on the condition of their renouncing. Christianity, which of course they declined to do.

## Gospel Light Spreading

N the midst of the tumults of the world it is refreshing to get good news from remote and quiet mission fields.

Dr. Leslie, the American Baptist missionary in the Kongo Free States, illustrates the darkness of Africa with the story of a young man who, with his brother, took his own mother into the forest and buried her alive. This was done because she had eaten a third brother after his death. A man in the next village accused his mother of sorcery. With the assistance of others he killed her, cut her body in pieces, and hung the entrails on a tree by the side of a path, laying the head close by.

Twenty-two years ago there was not a man in all the Luebo country (Belgian Kongo) who had heard the name of Jesus Christ. Now there are 10,360 believers and 67,500 adherents. Twenty-two years ago there was not a man there who knew a letter in any alphabet. Today there are 7,000 pupils in the various schools. Twenty-two years ago there was not a man, woman, or child in all the vast region who could utter a syllable of intelligent prayer. Now at six

o'clock every morning 20,000 people gather for morning worship in various villages. This mission is in charge of the Southern Presbyterian Church.

# MISCELLANEOUS Missions Among Lepers

HERE is no more noble work in the world than mission work among the many lepers in the East. lepers are outcasts from their own people and what missionaries do for them is the only bright spot in their lives. The story of this line of mission work is most pathetic. Dr. John Jackson, secretary of one of the principal missions among lepers in the East, writes as follows in the Sunday-School Times: "India has at least 200,000 lepers. Vast numbers of them are hopeless outcasts, regarded as under the very curse of their gods, refused shelter by their own kindred and driven out to die as homeless wanderers. Stricken by a disease that is loathsome, contagious, and incurable, they are surely of all men most miserable.

"A recent letter from Korea says that there are probably 30,000 lepers in that country, of whom the greater majority are homeless outcasts.

"In Tokyo I was informed by the head of the Japanese medical department, that they had official knowledge of at least 40,000 families in Japan in which leprosy was known to exist. Experience has shown that it is safe to multiply the acknowledged numbers by two or three in order to get at the actual total. It will thus be seen that if we confine our view to the great lands of the Orient we are confronted with an appalling mass of hopeless suffering among the lepers of the twentieth century."

### **OBITUARY NOTES**

# The Toll of War Among Missionaries

A GAINST their will, Christian missionaries who have been working together for the advancement of the

cause of Christ, have been drawn into opposing forces by the European war. A German missionary in China, who was summoned to aid the defenders of Tsingtau, said to a British missionary: "Brother, pray for me! I go to die, perhaps, for my Kaiser, at the hands of one of the soldiers of your King. I am forced to go. If our nations were bound together in love, this terrible slaughter would not occur."

Already, some British, French, and German missionary workers who have been called to the armies, have been killed; others are imprisoned or interned. Twenty-six Church Missionary Society workers are prisoners of war in Africa, Palestine, and Arabia; German missionaries are interned in British India, while those captured in Tsingtao have been sent to Japan.

Deaths of missionary non-combatants directly or indirectly due to the war are also reported from time to time. On the steamship Falaba, sunk by the German submarine on Palm Sunday, were several missionaries, one of whom, Rev. Alec Field, of the Church Missionary Society, lost his life. On board the Lusitania, also sunk without warning by the Germans (May 7th), were several missionaries. One of them, Rev. James Beattie, of the American Reformed Church Mission in India, was drowned, while his wife was saved.

Another of the victims of this murderous attack upon innocent women and children was Miss Alice Varley, the beloved and efficient associate editor of the *Record of Christian Work*. She was the daughter of the late Henry Varley, the British evangelist, and was hastening to the sick bed of her invalid mother.

In Persia, Mrs. McDowell and Mrs. Shedd, American Presbyterian missionaries, have fallen victims to the ravages of disease, brought on in the crowded mission compound in Urumia, during the Moslem *Jihad* against Christians.

This is a period when the devil is let

loose for a season. Science, learning, commercial prosperity have failed. It is time for nations to give the religion of Christ a chance.

Mrs. E. W. McDowell of Mosul

ON April 16th, Mrs. E. W. McDowell, of Mosul, died at Urumia, Persia, and the sorrows of the little company of missionaries there were greatly intensified. It is feared by friends at home that the physical labor and nervous strain incident to the effort of the missionaries there for the nearly 15,000 panic-stricken refugees who have crowded into the compound, had much to do with her death. She went to the field with her husband in 1887, as a missionary of the Presbyterian Board, and her ministry in the name of Christ will long be a fragrant memory in Persia.

### Mrs. W. A. Shedd of Persia

WORD has just been received of another missionary's death during the siege of Urumia. Mrs. W. A. Shedd, a beloved Presbyterian missionary, succumbed to typhoid fever in the mission compound, which was crowded with 10,000 Christian refugees who were seeking to escape from their Moslem murderers.

#### Dr. Ira M. Condit of California

REV. IRA M. CONDIT, D.D., died at Oakland, Cal., on April 24th. He had been identified for many years with the missionary work of the Presbyterian Church among the Chinese on the Pacific Coast. His service for the Chinese began with five years spent in Canton. Since his return to America, in 1865, he has devoted himself to the Chinese in California, many of whom were attracted—by his kindly face, gentle voice and winsome manner—to the Master whom he served. He exerted a wide influence over thousands of Chinese, who, while never openly confessing Christ, yet felt the subtle power of His Christ-like life.



The Kings' Highway. By Helen Barrett Montgomery. Illustrated. 12mo. 272 pp. 50 cents, cloth; 30 cents, paper. Central Committee of United Study of Foreign Missions, West Medford, Mass., 1915.

The latest volume of the Women's Foreign Missionary text-books is a study of present conditions on the foreign field, and is a result of the author's recent journey around the world. It is a chatty book full of graphic details of the journey, of picturesque description, of interesting interviews, and impressive facts.

The route of the travelers—for there were four—Mrs. Henry W. Peabody, Mrs. Montgomery, and their two young lady daughters—led them through Europe, into Egypt, by sea to India and Ceylon, into Burma, around to China, Korea and Japan. To follow the travels of these bright, well-informed, charming women is a rare privilege. They knew what to look for, whom to interview, and Mrs. Montgomery knows how to write the narrative in living pictures.

Of Egypt Mrs. Montgomery truly says: "Many miss the greatest things in Egypt. Opprest by the past and stunned by material memorials, they fail to study a living force which is recreating a dry land. A breath from God is blowing through the valley of dry bones."

The evils that are rampant in India, and that make it one of the most difficult of mission fields, are vividly portrayed, and, in relief, the remarkable achievements of Christianity show the power of the Gospel. Naturally the degradation and disabilities of women and children most deeply imprest the hearts of the travelers. The sorrows and successes of their sisters in Asia are vividly

pictured. On the one hand they saw girls who were grandmothers at twenty-five, slave-widows at ten, temple prostitutes, of whom there are sixty thousand, and suffering child-mothers for whom there was no physician to minister either to body or to soul. On the other hand there are the bright pictures of happy childhood in Christian schools and homes, of splendid specimens of young womanhood who have been graduated from Christian colleges, and of noble, native women who are helping to teach and uplift their sisters in these mission lands.

Mrs. Montgomery has not only written a fascinating book for reading and for study, but a prayer book and one as a guide for thanksgiving—one to inspire gifts and to stimulate missionary workers.

Light from the East: Studies in Japanese Buddhism. By Robert Cornell Armstrong, M.A., Ph.D. Illustrated. Pp. xv, 326. Toronto: University of Toronto. \$1.50. 1914.

The author is evidently dependent upon Japanese teachers and authorities with little knowledge of the Chinese texts. Yet this may be the chief qualification for his task, in that he does not interpret Chinese or Occidental views into the work. A helpful introduction shows the development of Japanese religion through nature worship to the higher beliefs of Buddhism and Confucianism. There is a concise statement of the general teachings of the Shushi School of Confucianism largely affected by Buddhism and Taoism. To this succeeded the O-Yomei School with its intuition, practicality and pantheism. The Classical School, owing much to its two

greatest philosophers, Ito Jinsai and Ogiu Sorai, held many beliefs in common with the Shushi writers, but varied from them in harking back more to ancient kings and sages. The Eclectic School here discust includes only those who based their teachings upon Confucianism. This section is too confusing with its eighty authorities briefly characterized. Rev. Danjo Ebina's characterization of Confucianism, the author's conclusions, and an Appendix upon Japanese Buddhism complete the work.

The book is mainly biographical in its method, and deals with the Tokugawa Confucianism, a period which enables us to understand Japan and Japanese culture, and whose Confucian culture explains the Empire's preparation for the marvelous changes of our own generation. It is a volume greatly helpful to Occidental scholars, but absolutely uninteresting to the casual reader.

The American Indian in the United States. 1850-1914. By Warren K. Moorehead, A.M. Illustrated. 8vo. 440 pp. The Andover Press, 1914.

This is a history and plea for justice for the Indian by a member of the Board of Indian Commissioners. Mr. Moorehead shows that the American Government has hustled the Indian into civilization without taking the precaution of seeing that civilization is introduced into him. The externals of his life have been changed without a corresponding change in himself. The result is death—a moral, economic and spiritual death through lack of internal and external correspondence. Too often the Indian has been offered education, but has not learned to use it; he has been given property without knowing how to care for it, so that unscrupulous white men and half-breeds have coveted and stolen his patrimony. Mr. Moorehead recognizes the remarkable character and possibilities of the red men and proves himself a true friend to the race. His handsome volume is filled with valuable information. The Canadian management of Indian affairs should be a valuable example for the Washington Government to follow. Mr. Moorehead's suggestions for reform are also worthy of careful consideration. A National Board of Indian Commissioners should be appointed who would take the Indian question out of politics and remove the Indians from the power of those who would despoil them.

In the Land of the Head Hunters. By Edward S. Curtis. Illustrated. 8vo. 113 pp. \$1.20. The World Book Company, Yonkers, New York, 1915.

An attractive, beautifully illustrated and well-told Indian love story. It reveals both the strength and failings of Indian character.

A Man and His Money. A Study in Stewardship. By Harvey Reeves Calkins. 12mo. 367 pp. \$1.00, net. The Methodist Book Concern, 1914.

Wherein consists the right of ownership? In toil, in mental prowess, in physical force, in needs, in gift, in discovery or in ability to use? Mr. Calkins, the Methodist stewardship secretary, has given us in this volume an exceedingly interesting and profitable discussion of the old-time problem of ownership. He presents the pagan law of ownership in contrast to the Christian law of stewardship. The argument is sound and farreaching for those who acknowledge God and seek to discover and obey His laws. This study, which is vital, not mechanical, will prove a valuable source of information and suggestions to those who wish to present the Christian viewpoint of a man and his money.

The Christian Equivalent of War. By D. Willard Lyon. 12mo. 154 pp. 50 cents. The Association Press, New York, 1915.

In Peace and War in Japan. A Tale by Herbert Moore. 12mo. 152 pp. 2s., net. S. P. G., London, 1914.

Christ or Napoleon—Which? By Peter Ainslee. 12mo. 96 pp. 50 cents, net. Revell, 1915.

These three volumes on war, view the subject from very different standpoints. Mr. Lyon clearly and forcibly shows what is wrong in war and the right use of force, and what good may come from war. He takes up the teachings of Jesus Christ as throwing light on the subject and shows that He has given His church the moral equivalent of war—with all of its benefits and none of its curses—in the spiritual campaign for world conquest.

Mr. Moore has written a story that pictures the conditions in Japan before and after the Russo-Japanese conflict, and the influence on Christian missionary work.

The third volume is a study of the Cure of Militarism, by a delegate to the Constance Peace Conference, August 2, 1914. The only cure is that provided in the program of Jesus Christ.

Around the World with Jack and Janet. By Norma R. Waterbury. Illustrated. 12mo. 758 pp. 30 cents, paper. Central Committee on the United Study of Foreign Missions, West Medford, Mass.

Boys and girls will be intensely interested in this account of what the American twins saw on their trip around the world. It is, in truth, the story of what Miss Waterbury saw and heard in her recent visit to the mission field. It is a wideawake travel book for junior mission study circles. A great deal of information is included in the record of the trip and letters home.

A Century in the Pacific. Edited by James Colwell. 8vo. 21s., net. Charles H. Kelly, London, 1914.

The Southern Pacific has had a remarkable development in the past hundred years. Tho the land area is small and the population comparatively insignificant, the islands have proved to be strategically and commercially important and have been appropriated by Great Britain, France, Germany, and the United States. The Christian missionaries have found in them a difficult but fruitful field, for the races are primitive and childlike, easily influenced by white

men for good or for evil. Where the good has predominated, the islands like Fiji, and New Zealand, have become Christian; where evil traders and politicians have been in control they have become worse than heathen.

The present volume is a valuable and interesting study of Southern Pacific Islands and peoples, from scientific, sociological, historical, missionary, commercial and educational viewpoints. Each chapter is written by a specialist, including such authorities as Joseph Bryant, of the Scottish Geographical Society; Dr. George Brown, the Methodist missionary and explorer; Benjamin Danks, missionary secretary of Australia, and the Hon. Joseph Book, Prime The islands Minister of Australia. under consideration are Tonga, Fiji, Samoa, New Britain, New Guinea. Solomon Islands, New Zealand, and Aus-Many of the Southern Pacific islands are thus omitted entirely.

The story of Christian missions in some of these islands is wonderful and full of romance. In Fiji, for example, out of a total population of 87,000 there are 80,000 adherents of the mission. There are 3,000 more Methodists in Fiji to-day than the total number of Wesleyans at the time of John Wesley's death, one hundred and twenty years ago. Still the problems facing Christianity are great and difficult. The influx of Hindu laborers in some islands is reintroducing heathenism. There is important work that still demands the oversight and support of Christian missionaries.

John Hus. By W. N. Schwarze, Ph.D. 12mo. Illustrated. 152 pp. 75 cents, net. Revell, 1915.

Five hundred years ago the Bohemian reformer sealed his testimony at the stake. He was one of the first of the Protestant martyrs, and the story of his life should thrill every Christian to-day and should stir men to new devotion, sincerity, courage and sacrifice. This timely volume is a bitef, popular story

of the great martyr, the truth for which he stood, and the influence he exerted on the world.

Missionary Triumphs Among Settlers in Australia and the Savages of the South Seas. By John Blachet. Illustrated. 8vo. 285 pp. 5s., net. Charles H. Kelly, London, 1914.

The triumphs here narrated are those of the Methodists in Australia and the South seas in the last one hundred years. It is a story full of heroism and adventure, of sacrifice and spiritual victory. Among the notable missionaries whose life and work are described are Samuel Leigh in Australia, Peter Turner in Samoa, John Hunt and James Calvert in Fiji. It is a volume full of the miracles of missions, and an unanswerable argument against those travelers who discredit missionary activity.

The City of Dancing Dervishes—and Other Sketches and Studies from the Near East. By Harry C. Lukach. Illustrated. 12mo. 257 pp. 7s. 6d. Macmillan & Co., 1914.

These chapters are interesting sidelights on Moslem lands and peoples. Konia—the ancient Iconium of the Bible -is the city of the dancing dervishes, formerly a class of devotees who claimed to go into religious ecstasy by means of a dizzy whirl. There is a description of their city and dance but no study of their philosophy and history. chapters relate to the Khoji, or religious teacher-to Agshehir-a player also of practical jokes; to the origin of the Khalifate, Islam in Turkey, the Grand Vizier, priests and patriarchs, etc. The most important chapter is that dealing with "The False Messiah," Sabatai, a Smyrna Jew, who secured a large following among the Hebrews in 1666. He was finally forced to acknowledge his imposture and to make public profession of Islam. It is an interesting story showing the credulity of a humanity that will reject the true and accept the false Messiah.

#### **NEW BOOKS**

Unity and Missions. Can a Divided Church Save the World? By Arthur Judson Brown. 8vo. 319 pp. \$1.50, net. Fleming H. Revell Co., New York, 1915.

Home Missions in Action. By Edith H. Allen, Illustrated. 12mo. 155 pp. 50 cents. Fleming H. Revell Co., New York,

The Last War. A Study of Things Pres-

ent and Things to Come. By Frederick Lynch, D.D. 12mo. 118 pp. 75 cents. Fleming H. Revell Co., New York, 1915.

The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, D.D. 12mo. 191 pp. 50 cents, net. Fleming H. Revell Co., New York, 1915.

All Along the Trail Making the Home-

All Along the Trail. Making the Homeland Better. By Sarah Gertrude Pomeroy. Illustrated. 12mo. 96 pp. 40 cents, net. Fleming H. Revell Co., New

York, 1915.

Converts Through Medical Work. By Samuel W. W. Witty. 12mo. 59 pp. 6d., net. Church Missionary Society, London, 1915.

Phonetics for Missionaries. By G. Noel-Armfield. W. Heffer & Sons, Ltd., Lon-

don, 1915.

Russian Life To-day. By Dr. Bury, Bishop for Northern and Central Eu-rope. 3s. 6d., net. Mowbray, London, 1915.

Rising Churches in Non-Christian Lands. By Arthur J. Brown. 60 cents. Missionary Education Movement, New

York, 1915.

The Churches at Work. A Statement of the work of the Church in the Local Community and the relation of the individual thereto. By Charles L. White. 60 cents. Missionary Education Movement, New York, 1915.

Efficiency Points. Studies in Missionary Fundamentals, including the Missionary Hundamentals, including the Missionary Message of the Bible, Service, Giving, and Prayer. By W. E. Doughty. 25 cents. Missionary Education Movement, New York, 1915.

Comrades in Service. Twelve Brief Biographies of persons who have spent their lives in service. For Young Menand Young Women seventeen to twenty.

and Young Women seventeen to twenty years of age. By Margaret E. Burton. 60 cents. Missionary Education Movement, New York, 1915.

John Williams, the Shipbuilder. A Biography of John Williams of the South Sea Islands. For Boys and Girls thir-

Sea Islands. For Boys and Girls thirteen to sixteen years of age. By Basil Mathews. 60 cents. Missionary Education Movement, New York, 1915.

A Study of a Rural Parish. A Tested Method for Making a Survey of a Rural Parish. By Ralph A. Felton. 50 cents. Missionary Education Movement, New York, 1015

York, 1915.



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